PROTESTANTS DE-

MONSTRATION; FOR CATHOLICKS RECVSANCIE: ALL TAKEN FROM SVCH ENGLISH PROTESTANT BISHOPS, Doctors, Miniſters, parlaments, lawes, decrees, and proceedings, as haue beene printed, publiſhed, or allowed among them, in England; ſince the cominge of our king Iames into this kingdome: and for the moſt parte within the firſt ſix or ſeuen yeares thereof: And euidentlie prouinge by their owne writings, that english Catholiks may not vnder damnable ſyn, communicate with English proteſtants, in their ſeruice, Sermons, or matters of Religion: and ſoe conuincinge by themſelues, their Religion to bee moſt damnable, & among other things, their miniſtery to bee voide, falſe and vſurped.

Princes haue perſecuted mee, without a cauſe.
Pſalm. 118.

With Licence.

58... 319,320

TO OVR MOST MIGHTIE SOVERAIGNE, KING IAMES, AND ALL HIS MOST HONORABLE NOIBLITIE.

MOST MIGHTIE KINGE: and MOST honorable Lordes: as among humane and naturall Combinations, non are greater, more generall, and binding, then those of one nature, nation, and kindred: Soe in nature nothinge can bee more vnnaturall, then vnworthily to dissolue, violentlie to seperate, or destroy these vnions, soe inuiolably to bee preserued. All persecuted Catholicks of this kingdom ar men, vnited and comprehended in mankinde, equally as you, or the most renowned of you, or other protestants. They are of the same nation, our best belowed England, english with you. And verie lare

and new would that perſecuting proteſtants diſcēt appeare, whoe could truely ſay, hee hath noe preiſt or Catholicke of his familie, which in this longe and greuous perſecution, hee perſecuteth not, and himſelfe in them. If any man obiect, that Religion for which they ſuffer, is of an heauenly, and highor nature, religing and binding not only man to man, but man to his God, and maker, by the greateſt felatie, and homadge: muſt anſweare by your one proceedings; This is ſoe far from excuſinge your perſecutions, that it vtterly accuſeth, & in all true Iudgment more condemneth them. For your doctors aſſure vs, that the church of Chriſt cannot bee without true diſcipline, to punish, and correct offendors, and make yt an vnſeparable note thereof; yett your ſame proteſtant both lawes, writers, and proceedings are witneſſes, that your pretēded Examples warrant, and power to punish (as you doe) the Reuerēd preiſts, and other Catholicks, of this kingdom, are by manie hundred yeares, to yonge, to make your Religion ſoe old, and powerable, that yt may ſafelie and ſecurely perſecute your. *Mother church of Rome,*

that

that brought vs forth to Christ, & whose obedient and dutifull children, you and all others ought to bee. That claymed authoritie by which you afflict vs, neuer receaued life, vntill the decaying time of kinge Henry the eight; And then your soe named *Archbishop Parker* writeth, that *the popes power and Religion had raigned in England aboue neyne hundred yeares*. From the first conuersion of this english nation by S. Augustine, as hee meaneth, and an other of your stiled protestant Bishops in the words is witnes. *Augustinus Romanus, Benedictini sodalitij monachus à Gregorio primo ad Angloſaxones papistica fide initiandos Apostolus mittitur. Augustine a Roman, monke of the company of Benedict, was sent from Gregory the first an Apostle. to instruct the English Saxons in the papisticall faithe.* And to proue this faith was then receaued, hee addeth: *Ethelbertus Rex Romanismum cum adiunctis superstitionibus suscepit, Kinge Ethelbert receaued Romanisme, or Romish Religion, with the superstitions adioined.* For soe your writers terme that sacred doctrine. Your blodye lawe against the venerable preists of that holie church, and profession, is of noe greater Antiquitie, then the seuen and twenteth

Statut. An. 24. vel 25. Henric. 8.

Math park in antiquit. Britannic. in Henr. 8. Ioan Bal. l. de scriptor Brit. in Augustino fol. 34. 35.

Bal. supr. fol. 34.

Statut. An. 27. Elizab. cap.

yeare of the Raigne of Queene Elizabeth, and then but the Edict of a woman, not much powerable in ſpirituall buſines. Yett Romane preiſthood muſt needes bee as auncient as Romane Religion. Which your owne cited Author farther warranteth in this maner. *Auguſtinus introduxit altaria, veſtimenta, vaſa ſacra, reliquias, & ceremoniarum codices, qua omnia cum benedictione Petri miſerat ei Gregorius. Nam primum eorum ſtudium erat circa miſſarum oblationes, ſedes epiſcopales, ac decimas; & ob id coacta ſynodo, mandauit Romanas vbique conſuetudines ſeruari. Auguſtine brought in altares, veſtiments, holy veſſels, Relicks and bookes of ceremonies, all which with the bleſſing of Peter, Gregorie had ſent vnto him. For their firſt, or cheiſe ſtudie was, about the oblations of maſſes, epiſcopall Sees, and Tithes. And therefore aſſemblinge a ſynode, hee commaunded the Romane cuſtomes to bee kept euery where.* Then if (beſides our ſeruice, and Ceremonies, as the Romane, and commaunde of that Mother church, Altares, maſſe, and ſacrifice were then in vſe, our preiſthood could not bee wanting: for a principall doctor in your church with publick allowance writeth: *VVee cannot diſlike the ſentence of D. Reynaldes concerning the mutuall*

Bal. ſupr. fol. 35 pag. 3.

Morton Appeale pag. 162.

Relation

Relation and dependance betweene an Altar and sacrifice: But graunt that Altare doth as naturally, and necessarily inferr a sacrifice, as a shryne doth a Saint, a father a sonne. And hee addeth thus, *Cardinall Bellarmine said truly. Viz, sacrifice & preisthood are Relatiues.* Then if your doctors doctors, Reynolds, and Morton, with their approuers, approue this doctrine, they must approue also the antiquitie, and honor of our sacred preisthood, which your new learninge and womanly diuinitie haue pronownced treasonable. And your present protestant Archbishop and all others directors of M. Mason teaching that all Archbishops of Canterbury before your first pretended and protestantlie made Bishop Matthew parker, were from S. Augustine, consecrated after the Romane maner, and otherwise then you practise, must bee of the same opinion, for our preists were made by them. And as D. Sutclisfe, D. Feild, M. Mason and others testifie, by this forme, *Receaue power to offer sacrifice for the quick, and the deade*: which is now vsed in the church of Rome, in which noe treason, but much spirituall power, and honor is conteyneth: And such, as it enforceth

l. 2. cap. 6. sect. 1. Reinolds conf. pag. 550.

Mason epist dedicator.

Mason in consecrat. of Matthew parker.

Suecliffe pag de kell pag. 4. 5. Feild l. of the church Mason supr.

Statut. An. 27. Elizab. cap. 1. Mason. Sutcl. Feild sup. &c.

your preſent Miniſtery by all pretence they can, to clayme, though with note of treaſon, their callinge from that ordination. And ſuch, that it maketh the lawful ſoe ordered to bee ſoe honorable, that a cheife doctor in your Religion hath written of them in thes moſt reuerend termes. *To thes parſons God imparteth power, ouer his miſticall bodye, which is the ſocietie of ſoules, and ouer that naturall, which is himſelfe, for the knittinge of bothe in one, which Antiquitie doth call the making of Chriſts bodie. By bleſſinge viſible elements, it maketh them inuiſible grace, it giueth daily the holy ghoſt; it hath to diſpoſe of that fleſh, which was giuen for the liſe of the worlde: and that blood which was powred out to redeeme ſoules, it is a power, which neither prince, nor potentate, kinge nor Cæſar on earth can giue.* Then this ſtate, a function ſoe honorable with God, and renowned in his holie church by the ſentence of your owne doctors, may not bee condemned for a ſtate of Treaſon. And ſoe manie Reuerend preiſts, aboue one hundred and twentie, beſides diuers of Religious orders, miſerablie tortured, and putt to death, for that onelie cauſe in Englang, ſince that Edics of Queene Elizabeth, were

D Couell def. of hooker. pag. 87

Couell ſup. pag. 105.

Couell ſup. pag. 87 88. 91.

not Traytors, and malefactors, but happie Saints, and blesſed Martyrs. And your proteſtant perſecution in puttinge ſoe manie, the fourth, third part, or more, of that little companie to that cruell death, with other manifold Afflictions vppon your contrie Catholicks, hath giuen occaſion for ſtraungers, to thinke and a famous proteſtant amonge you to write, in this maner: *The ſufferings and Martyrdomes of English Catholicks in thes times, are accõpted to the height of Neroes, & Diocleſians perſecutions, and the ſufferings on their ſide, both in meritts of cauſe, in extremitie of Torments, and in conſtancie and patience, to the renowned martyrs of that heroicall church age.* Which noe man can denie, if hee conſider how manie hundred yeares wee enioined peace, honor, renowne, & aboue the third part of the poſſeſſions, and reuenewes of this kingdome, with all Biſhopricks, Monaſteries, and church liuings, with their priuiledges, and prerogatiues, And now are not onelie ſpoiled and depriued of them all, but ſtiled, branded, and reproached with ſuch Infamous titles, additions, ſlaunders, and miſeries, as neuer any ſuch example can bee produced of like, and ſoe longe perſecutions

S. Edwyne Sandes in his Booke, Relation of the ſtate of Religion cap. 31.

Hollnish. hiſt. in will. Conq. Speed ib. Booke of Domeſday &c.

secutions, prosecuted against the auncient possessioners of Religion, and religeous preeminences, by soe late and new inuention, by straungers or enemies; much lesse by contrimen add professors of Christianitie. And yett his maiesties regall sentence is: *my minde was euer free from persecution, or thrallinge of my subiects in matters of conscience.* And againe: *Correction without instruction* (which, as before, you cannot sufficientlie giue vnto vs) *is but tirannie.* And writinge against Conradus vorstius, the dutche heretick, proueth, that if Catholicks should bee in error, yett they are soe far from deseruing persecution, and persecution of such nature, that their case needeth not fraternall, or frendly correption, or admonition: The wordes of his Censure bee thes: *If the subiect of vorstius his heresies, had not beene grownded vppon questions, of an higher qualitie, then touching the number, and nature, of the sacraments, the point of iustification, of meritts, of purgatorie, of the visible heade of the church, or any such matters, as are in controuersie at this day betwixt the papists & vs: wee doe freely professe, wee should neuer haue troubled our selues, with the bysines in such fashion.* And yett all which was done therein,

K speach in parlam 19. of marrh An. 1603.

Declaratiõ An. D. 1612. in the cause of D. Conrad. vorst. pag. 46. 47.

therin, was but a gentle and frendlie Admonition, without any breache of peace, leaque or amitie with that people. Your Champion Casaubon, that hath priuiledge, soe often to call his doctrine, *the fauth of our kinge, the faith of the english church*, telleth you that thes controuersies cannot bee determined without a generall councell, to whome D. Feild subscribeth, and attributeth onely to that, power to define, and punish for such things. And next to that, yeeldeth primarie both of Iudgment, and to bee obeyed, to the church of Rome, his words bee thes: *It is more to bee respected, and reuerenced, then the authoritie of catholicke doctors, and Bishops; or other apostolicke churches.* Casaubon well knowinge the weakenes of your cause, addeth first: *because you haue not hope of a generall councell*, that soe greate libertie of writinge one against an other might cease: againe hee wisheth, that, *seueris legibus vtrinque coerceretur, that it were brideled on each side with seuere lawes*. Then you know by your owne doctors and Iudgments, how greate, and not to bee named, offence it is, with seuere lawes or edicts to commaunde and execute soe vndue and rigourous persecu-

Isaac Casaub. resp. ad epist. Cardi Per. in prafat. Feild l. of the church.

Feild supr. l. 4. cap. 5.

Casaubon supr.

perſecutions, againſt them whome you cannot Iudge, or condemne, not being condemnable.

But becauſe, after ſoe manie humble, and earneſt ſuites, and petitions, english Catholicks can finde noe hope of other triall, but to make their profeſſed Enemies in this caſe, and perſecutors, their Maſters, teachers, accuſers, Iudges, and and ſentencers: I am enforced to accept that moſte vnequall, and vnreaſonable conflict, to make your owne preſent proteſtant writers, and proceedings, Iudges betweene them and vs, in their owne cauſe: knowinge they dare not with any impudencie denye, againſt the light reaſon, and the chriſtian philoſopher; *that it is an inuincible argument to proue truthe, which is graunted or made by enemies themſelues*; eſpeciallie ſeing by their common Harolde, Doctor Morton, they haue publicklie proclaimed yt, in thes wordes: *The aſsistance of learned aduerſaries; wee admitt for the greateſt reaſon of ſatisfaction. For if it bee held an excellent point of phiſicke, ex vipera theriacum, to turne poyſon into an Antidote againſt poyſon: and in God accompted an highe degree of vengeance, to turne the Egyptians againſt the Egyptians: and in Dauid celebrated*

Lactāt. fir. diuin. inſtit. l. 4. de vera ſapient. ca. 12.

Morton in appeale ep. dedicat.

celebrated as a principall matter of triumphe, to cutt of Goliah his heade with his owne ſworde: and in Chriſt obſerued, as an vnanſweareable matter of conuiction, to iudge the euill ſeruant by his owne mouthe: and acknowledged in S. Paule, as the moſte expedite meanes of confutation of the men of Crete, to oppoſe againſt them, their owne, &c. And yett to giue them more aduantage, I wil demonſtrate onelie by thoſe english writers, and proceedings of their proteſtant Religion, which haue beene printed, published, or allowed amonge them, ſynce his maieſties cominge into England, and principallie within the firſt ſixe, or ſeuen yeares thereof, that english Catholicks ſoe greuouſly punished for refuſinge to communicate with their contrie proteſtants in ſacraments, ſeruice, ſermons, or exercises of their Religion, cannot doe yt, by their owne Iudgments, nor they exact yt, without moſte greuous, deadelie and damnable ſyn.

And, becauſe I freelie acknowledge myſelfe a preiſt of the Romane church, and offer to defend, or proue, againſt all proteſtants, or other Enemies, the moſte honorable dignitie of that ſacred function; And your proceedings propoſe

pose oathes, to trie the loialtie of english preists, and Catholicks, knowinge that wee will rather suffer deathe, and all miseries, as wee haue done, then to sweare any the leaste thinge, which wee thinke vntrue: Beinge now come to my decaying time, tree and fiftie yeares of age, doe take and leaue behinde mee, as a memoriall of my Innocencie, this ensuing oathe: and desire it bee named.

An oathe of a Catholicke preist, his true alleadgeancie to kinge and contrye.

Humblie submittinge my Iudgment in all religeous doctrine, with all true Christias, *to our mother church of Rome, a Rule to all both in doctrine and ceremonies* (as his maiesties publicke censure is) *I protest in verbo veritatis takinge God, and the whole Court of heauen to wittnes, that I neuer committed in deed word, or consent, any treason, or conspiracie, either against our kinge Iames his maiestie, whose moste dutifull, and obedient subiect in all ciuill obedience, I humblye acknowledge myselfe, and soe entreate to bee accepted of him; or against Queene Elizabeth, his predecessor, or any forreyne prince, in whose dominion I haue lyued. And I call againe God, and the Court of heauen to wittnes, that I neuer committed*

Kinges speach in his parlament.

committed againſt this kingdome of England, my deareſt contry, or any other ſtate, or prouince, where I haue lyued, or any parſon in them, lying or deceaſed, murther, theft, Rapine, violence, vſery, oppreſſion, enchauntment, ſorcerye, fornication, adultery, or other carnall Act with any creature, periurye, falſe teſtimonie, gluttonie, drunkennes, or any greate, or ſcandalous ſinne, to my knowledge diſgraceſully punishable by the lawes of England, of which I haue beene a ſtudent. And by the grace of God, giuen in my holy Religion, I hope, intend, and purpoſe, ſoe to perſeuer all my life: Soe helpe mee God, and his holy Saincts.

You ſee how confidentlie I haue ſworne ſuch an oathe of fidelitie, and Innocency from offence, concerninge temporall Regiment, or dutie of a ſubiect to his ſoueraigne; as I ſtand in doubt wether any of your pretended Cleargie proteſtant, will ſecond mee therein or noe: And yett there is noe matter againſt your Religion conteyned in yt; As your ſoe named newe oathe of alleadgeance, comprehendeth againſt the Pope, and church of Rome, (as they haue cenſured) To whome ſoe greate reſpect (as before), is due by your owne doctors ſentences: But I am out of all

of all doubt. That manie reuerende, and learned preists, of this kingdome will in Innocencie add to that which I haue begun: And all the reſt of that conſecrated companie ſtill ſufferringe for that moſte glorious and holy cauſe, will bee able to performe as much in that kinde, as any temporall, Soueraigne can in conſcience exact of a ſpirituall and cleargie men; and more then your beſt and moſte ſelected Bishops, or Miniſters will aſſume to doe. For matters of Religion. This treatiſe will bee our warrant, that wee muſt continue our vnitie, with our Mother church of Rome, and not with thoſe, whoe by their owne Iudgments and teſtimonies, are Hereticks, Sciſmaticks, damnably ſeducers, and ſeduced, and ſuch, as by manie other titles; by their owne concluſions are men not to bee communicated with in buſines of Religion, except men would willfullie incurr damnation: Such as your moſte allowed doctors & writers, are moſt manifeſtlie proued in this worke, by their owne writings. Therfore I craue pardon, that the harshenes or diſtatefull euidence of thes proteſtant demonſtrations, bee not imputed

puted vnto mee, but to your owne proteſtant, and puritane doctors, Authors and publishers of them, to the worlde: for by their authorities, and in their name I am to diſpute, & proceede in euerie Argument, and conuiction. And becauſe I deſire to bringe ſecuritie to all Readers, that noe english proteſtant, or puritane, can by their owne Religion take iuſt exception againſt the weakeſt Concluſion of this booke: I haue not handled any matters in yt, but ſuch as by their owne agreement, ar eſſentiall, materiall, and fundamentall in Religion. For how ſoeuer otherwiſe they diſagree, and ar not eaſelie to bee diſtinguished, yett in thes ſoe neceſſarie, and vnſeperable things, of true Religion, as they tell vs, they all agree.

The words of your preſent Archbiſhop, of Canterbury, ar thes: *proteſtants & puritanes did neuer differ in any point of ſubſtance in ſubſtantiall points of faithe there is noe variance amonge vs.* And this hee affirmeth ſeuen times at the leaſte in one booke. The proteſtant Bishop of Peterborough writeth thus: *in matters of Religion wee all agree.* D. Morton, D. Sutcliffe, D. Willet,

D. Georg. Abb. ag. Hill pag. 101. 102. 94. 106. 236. 237. 347. Done perſuaſ pag. 32. Morton full ſatiſf. pag. 18.

Willet, Wotton, Middleton, Powell, the Puritanes in their Abridgment with others too manie to bee cited are of the same opinion. And it is soe generallie allowed amonge them, that they tell vs, non but such as they terme Papists, Goliathes, vncircumcised Philistines, lyers, and will affirme the contrarie. Your circumcised knight (as hee will bee named, writeth thus: *our formalists and Presbyterians, how soeuer they bee somewhat different in habite, yett are they vnited in harte, readie at all times to loyne in battell against any vncircumcised Philistine, that dares conteste against the vniformitie of their faith.* Your publick glosser vppon your approued articles writeth in this maner: *The verie brethren themselues doe write, that in regard of the common groundes of Religion and the ministery, wee are all one, wee are all of one faithe. VVee are ministers of the worde by one order: wee preache one faith, and substance of doctrine. Then which nothing was euer more truly said, or written.*

Sutcl ag kell pag. 42 Willet Antib pag. 15 Wottō def of Perk pag 28. Middl pag 201. Powel ag ap. ep. pag. 48. 45 Abridg. Edw. holy knight pag. 103. of his art.

Rogers pref to the booke of articles.

Your greate Controuertist D. Willet writeth thus: *amonge protestants of England there is noe difference, or dissent in any substantiall point of faith. As for puritans and Caluinio-papists*

Willet Antilog. pag. 15. 20.

papiſts, they are termes of papiſts deuiſinge. Your preſent proteſtant Archbishop of Canterbury is ſoe confident herein, that hee vſeth thes wordes: *Noe Goliath againſt vs, can proue the contrary.* D. Powell with publicke approbation, hath thes wordes: *Noe reformer euer diſtinguished betweene proteſtants, and them of the reformed church. The puritans doe not affirme the diuiſion betweene proteſtants and them, to bee in ſubſtantiall points, nor but papiſts affirme, that proteſtants and puritans differ in ſubſtantiall points of faith, and hee lyeth, which ſaith they differ in ſubſtantiall poyntes.* Like are the teſtimonies of others, But thes are fullie ſufficient in this place. Therefore ſeeing I am to alledge onelie cauſes, and reaſons eſſentiall, and ſubſtantiall in Religion, from thes your english proteſtant Bishops, and doctors, why their countrie Catholicks may not by their owne doctrines, and proceedings, communicate with them in matters of Religion; It is euident, that noe english proteſtant, or puritane may, or in conſcience ought, to denie any ſuch authoritie to bee cited in this treatiſe, or any con-

D. George Abb. ſup. pa. 90. 106. 236. 237. Powell ſup. pag. 48. 52.

cluſion truelie and ſcientificallie deduced from ſuch their allowed principles ; for in ſoe doeinge by their generall graunt before , hee should become, a papiſt , and a recuſant to communicate with proteſtants; or a blaſphemous Goliath , vncircumciſed philiſtine, or a lyer , by their owne cenſure and Iudgment : which would bee new and vrgent cauſes to auoide all ſpirituall communion with ſuch men. Whereuppon, preſuminge that noe aduerſarie will ſoe muche diſable my ſtudyes in diuinitie , and artes ſubordinate vnto yt, But that I am able from graunted, and allowed principles, to deduce neceſſarie, and vndemiable Concluſions : I therefore doe confidentlie name this worke. *A booke of english proteſtants Demonſtrations , for English Catholicks recuſancie.* Becauſe the moſte iuſt cauſes of Catholicks refuſall to communicate with proteſtants in Religion , are euidentlie proued by thoſe proteſtants them ſelues , in this Treatiſe. And ſoe in all obedient, and humble manner , I take my leaue ; I reſt, and hope to continue for euer,

in all

in all dutifull, and beſeeminge obe-
dience, and loue, to our moſte bleſ-
ſed Sauiour, his Holie church, and
Religion, his maieſtie, my deareſt
countrie, and your Lordships
the moſte honorable portion
thereof; as I haue before
profeſſed, and obliged
myſelfe by atteſta-
tion, and bonde
vnuiolable.

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PROTESTANTS DEMONSTRATIONS FOR CATHOLICKS RECVSANCIE.

The first particular protestant Demonstration, why english Catholicks may not communicate in spirituall thinges with protestants: is, because by their owne testimonies, yt would bee an act and offence, vnreasonable, irreligious and damnable.

THAT it is not lawfull for any Catholicke, or member of the Romane church, to communicate in Religion, and spirituall thinges, with the protestants of England, I demonstrate, by their owne testimonies: And first argue thus.

Noe professors of Religion may lawfully, and with securitie, forsake that church, and communion, in which by the testimonie of aduersaries themselues, there is saluation, and

many haue beene by that profession glorious Saints, to communicate with a new Religion, whereof there is noe such hope, or certaine expectation: But the state of Catholicks by communicating with protestants, and forsakinge vnion with the church of Rome, should bee in this perplexitie, euen by thes protestants confession: Therefore they may not in conscience forsake communion with the Romane church, to ioyne with thes protestants, in such busines. The first proposition is euidently true: for good thinges, and certaine, may not bee left, and forsaken for thinges either euill, or vncertainely good. And that men may not communicate in a straunge Religion, is confirmed by D. Couell, and M. Hull, prouinge yt, by many examples, and testimonies of Scriptures, and antiquitie, *That wee may not communicate with men of a diuers Religion.* D. Sutcliffe telleth vs, *that such communion is reproued by the authoritie both of the fathers of the church, and of auntient Christian Emperors.* The like hee testifieth of Holy Scriptures. M. Powell is plentifull in this matters, and not needfull to bee cited, noe man of learninge and conscience, affirminge communion in a false, or contrary Religion to bee lawfull. The minor proposition, of certaintie of saluation in the Roman church, is thus confirmed by thes protestants, D. Feilds wordes bee thes: *the Romane and latine church continued the true church of God euen till our tyme,* and againe in this maner: *Wee doubt not but the church of Rome: in which the Bishop thereof exalted himselfe, was not withstandinge the true church of God, that it held a sauing profession of*

Couell exā. pa. 200. 201
Hul. Rom. pol. p. 30. 31 32. 33. 34.
Sutliff. exā of petit. pa. 10. 11.
Powell ref. epist. apologetic. pag. 15. 23. 26. 27. 100. 111 112. 113. &c.
Feild pa. 27 pag. 181.

the

the truthe in Christ, and by force therof conuerted many contryes from error to truthe. D. Couell writeth thus, to the name of them all: *Protestants doe gladly acknowledge them of the Romane church to bee the family of Iesus Christ, they of Rome were, & still are, in the church, it is straunge for any man to deny them of Rome to bee of the church. Wee affirme them of the Romane church, to bee partes of the church of Christ, and that those that lyue and dye in that church, may bee saued.* Yett both hee, and D. Feild giue this sentence: *there is noe saluation, remission of synnes, or hope of eternall life out of the church.* D. Feild further telleth vs, that *diuers of the Romane church euen of the best learned* (that coulde not pleade Ignorance) *bee saued and Saints in heauen.* Their Bishop Barlowe hath written how greate difficultie it is, for princes to bee saued: yett D. Willet writeth thus: *it is not denyed by any protestant, but many renowned kinges, and Queenes of the Romane faithe are Saincts in heauen.* The names of our moste holy kinges, and Queenes of England, which M. Speede in his late Theater of greate Britanie relateth to haue forsaken their Crownes, and kingdomes, to become poreMonkes & Nunnes in that church and Religion, and to bee chronicled for all posterities to haue beene moste holy one earthe, and now glorious Saints in heauen, are too many to bee recited. Therefore seing thes protestants assure vs, that the church of Rome is the true church of Chriſt, they that liue and dye in yt, come to heauen, and many such are soe renowned Saints with God in heauen, and that out of the true church there is noe saluation,

Couell def. of booke pa. 68.

Couell supr pag 73.76.

Couell sup. pag. 76. Feild.p.69. Feild pag. 182.

Barl. ag. a name lesse Cathol. Willet An. pag. 144. Speede Theat. of greate Britan.

tion, remission of sinnes, or hope of eternall life, and there is but one true church; Catholicks in conscience cannot forsake the Religion and communion of that sacred and sauing Roman church, to communicate with protestants.

§. Againe I argue thus: That church, and Religion, vnto which all former good Christians of this kingdome, whether Brittanes, Romanes, Saxons, Danes, Norwegians, or Normans kinges or subiects were vnited in Religion, vntill the tyme of kinge Henry the eight, is still in all prudent Iudgment to bee continued in, and communicated withall: But the Romane church and Religion is such: Therfore not to bee forsaken. The maior proposition is euidently true: for of necessitie that Religion of Christ which is good, and maketh the professors of it such, is to bee embraced, and followed, and they which embrace, and followe yt, to bee imitated, and communicated with, and the contrary to bee auoyded and forsaken; for as it is the nature of goodnes, and good thinges, to bee desired and embraced: Soe of euill, & such things, to bee left and refused. The Minor proposition is manifest by too many protestants to bee recited in this place: I will therefore onely alledge their cheifest latest, and moste approued writers. M. Speed taking vppon him the name of the Author, of the late booke, called, the Theater of greate Britaine, is soe partiall a reporter of things for protestants, by Instigation of their Bishops, and Ministers, that hee is taxed by all indifferent men that were either the Composers of yt, or that haue perused it with equall Iudgment: And yett hee is wittnes through

Theater of greate Brit. in all christian kings vntill Henry 8.

through the Regiments of all Christian kings of England from Lucius the first vnrill the desolution begen by K. Henry the eight, that the *popes supreamacies, Holy sacrifices of Masse, prayer to Saincts, and for the deade, reuerence of Holy relicks, and Images, pilgrimage, purgatory,* and other catholicke doctrines', now impugned by protestants, were euer allowed, and generally practiced in this kingdome by practice and deuoute profession whereof (to omit subiects though of high renowne, sonnes and daughters of kings them selues) more kings and Queenes in England became religeous monkes and Nunnes, and, now by thes protestants, are honored for glorious kinges, Queenes, and Saincts in heauen, Then euer were protestant kinges, and Queenes in all the world, though neuer soe vnworthy the name of Saincts, or sanctitie. Such were (as thes protestants tell vs) *Kinge and Saincte Ethelbert, kinge and Saincte Offa, and Saincte Fremandus his sonne, kinge and Saincte Cheldwald kinge and Saint Sebba, and his sonne and heire, kinge and Saint Sigherd, kinge and Saint Ceolnulph, kinge and Saint Egbert, kinge and Saint Ethelred kinge and S. Errcombert, kinge and S. Inas, kinge and Saint Richarde, kings and Saincts Edwards, kinges and Saincte Edmunds,* and others, women, Queenes and Saincts; *Queene and Saint Outhburge, Queene and Saincte Etheldred, Queene and Saint Kineburge, Queene and Saint Eadburge, Queene and S. Eue, Queene and S. Ethelburge, Queene and S Oswith, kinge Sebba his wife, (not named by them) Queene and Saincte kinswith, Queene and Saincte Ermenhold, Queene and S. Sexburge,*

Theater of greate Brit. pag. 33. n. 8. pag 49. n 5. pag. 53. pag 159 p. 161. pag. 294. pag. 298. pag. 301. pag. 305. *Theat supr.* pag. 344. pag. 47. pag. 302. pag. 306. pag. 308. pag. 310. pag. 311.

pag.338. pag.361. pag.364. pag.366.

Sexburge, Queene and S. Ethelswith, Queene & S. Elfride, Queene and S. Eanfled, Queene and S. Edgine, Queene and S. Edith, Queene and S. Elfgine, Queene and S. Emna, Queene and Saint Eleanor with others. That thes holy kinges and Queenes, now glorious Saincts in heauen, (such as a false Religion could not make them) were of that holy catholicke, and Romane Religion which wee now professe, and for profession thereof vndergoe soe many miseries, not only this their Theater, but their pretended Bishop Bale before, their soe named Archbishop Parker, Doctor Willet, and others testifie, neither was there from the begynning, by their writings, any Religion, or iurisdiction lawfully practised in this kingdome, but from S. Peter the Apostle, and the Popes of Rome, of S. Peter thus they write: *That hee here founded churches* (D. Sutcliffs argument of Supreamacie) *and ordayned preists and deacons, is reported by Simon Metaphrastes out of the greeke antiquities* (not likely to corrupt for the Romane church) *& Guilielmus Eisingronius in the first of his Century, whoe saith that Peter was here in Neroes tyme.* They vrge for Pope and S. Eleuthertus epistle to kinge Lucius; the lawes of S. Edward, published by their protestant frend, M. Lambert of Kent, out of their Bishop Parkers library; And by them and those their published lawes is euident, that the Brittanes did not ohely receaue all spirituall Iurisdiction, Religion, Bishops, and preists from that holy Pope, but temporall benefites, more then protestants are gratefull for, or I meane to vrge or stand vppon. The wordes of those their cited lawes

Theater in those kinges and Quee nes &c. Bale l. de scrip. Britan. in Augustino. Parker. in antiq. Britan. in Cranmer. will in Synops. & Antylog. &c. Theater pa. 203. cap 9. Sutcliff ag. Kell. pa. 105 Theater sup pag. 222. kinge Edw. lawes fol. 231. pag. 1.

lawes in the very page before, are thes, concerning the Crowne of England: *The whole land & all the Ilands to Norway and Denmarke belonge to the Crowne of hu kingdome, and are of the appendancies and dignities of the kinge, and it ſ one Monarchie, and one kingdome, and was ſometime called the kingdome of Britanye, and now called the kingdome of Engliſhmen. For Lord Eleutherius Pope, whoe firſt ſent an hallowed Crowne to Britanny, and Chriſtianitie by Gods inſpiration, to Lucius kinge of the Britannes, appointed and allowed to the Crowne of the kingdome ſuch meſes and bowndes as are ſaid before.* Of our Conuerſion and Religion by S. Auguſtine, and after, they haue ſpoken ſufficiently before. I will add but one teſtimonie of their primatiue kinge and Saint Ina's, their words bee thus: *Kinge Ina builded the renowned abbey of Glaſſenbury moſte ſtately to the honor of Chriſt Peter, and Paule, where formerly ſtood the old Cell of Ioſeph of Aremathia. Which this kinge Ina after a moſte ſumptuous maner new built. The Chappell whereof he garniſhed with gold, & ſyluer, and gaue riech ornaments therto: as altare, Chalice, Cenſor, candleſticks, Baſon and holy water buckett, Imadges and pale for the altare, of an incredible value. For the golde there vppon beſtowed, amounted to three hundred three pownde whaight; and the ſyluer to twoe thowſand, eight hundred, thirtie, fiue pownde, beſides pretious gemmes, embrouched in the celebrating veſteres, hee inſtituted a yearely payment to the See of Rome, a penny for an howſe on lammas day, called Peter pence. After hee had raigned in greate proſperi'y ſeuen and thirtie yeares, and odd monethes, profeſſing*

King Edwardslawes fol. 130 pa. 2.

Theaterpa. 298. 299. n. 11.

professing voluntary powertie, went to Rome, where in the habit of a Religeous man, hee ended his life in poore estate: And Ethelburga, his wife became a vayled Nunne, & was made Abbesse of Barkinge neare london, wherein shee ended her life. The Brethren of Inas were kenten, whose sonne was Aldeme Abbat of Malmesbury and Bishop of Sherborne. And if wee desire Example from the the Norman Race, Kinge William the first by by some syrnamed Conqueror, may bee added, both to encouradge vs to continue in the Religion of the church of Rome, and to bee fearefull either to persecute, or forsake yt: of him & his affaires this Theater entreateth thus: *His holy father Pope Alexander the seconde sett in a foote, sending twoe Cardinalls and a Bishop from the See Apostolick, in a Councell degraded stigand Archbishop of Canterbury, Egelwine Bishop of the easte Angles, besides diuers other Bishops, and Abbots of the english nation: deprived for woe euident cause, but onely to give place to the Normans in favour of the kinge. Kinge William gave his oathe vppon the holy Euangelists, and the relicks of S. Albane the Martyr. Pope Gregoire sendeth hither his bulls against the maried cleargie. Pope Gregorie in all generall Synode excluded the maryed preists from execution of their holy offices, and forbad they lay men to heare their Masses, our Lords body, and the blood of our Lord consecrated by preists.* To shewe how iustly and seuerely God punished the hinderance of Masse, and profession of that Religion, speaking of the destroying of Religeous howses, and churches, hee writeth thus: *Kinge William pulleth downe 36. mother churches, from mans vse, and Gods seruice*

Theater sup pag. 418. n. 19.

pag. 421.

pag. 422.

pag. 421.

seruice in Hamtshire nowe new foreſt. Richard his second ſonne there dyed, goared with a deare, or blaſted with a peſtilent ayre, and Rufus his other ſonne miſtaken for a deare, ſhott through with an Arrowe, by walter Tyrell Henry likewiſe his grandchilde by Robert Curtoiſe, purſuing the chaſe, was ſtruken with a bough in the Iawes, and as Abſalon left hanging vntill hee died, theſe puniſhments, with a ſtraunge earth quake, and other ſtraunge hinges aſcribed for taking away vſe of Gods ſeruice. And ſpeaking of his greate repentance, and vertuous end hee writeth thus: Hee builded many religeous howſes, moſte certayne it is that in the verie ſame place where kinge Harolds ſtandard was pitched, and vnder which himſelfe was ſlayne, there William the Conqueror laid that foundation (Battle Abbey) dedicating yt to the Holy Trinitie, and to S. Martine, that there the monkes might pray for the ſoules of Harold and the reſt that were ſlayne in that place, hee repenteth him of his cruelitie in England, doth not account yt his owne, but Gods. Hee giueth his Crowne, and ornaments therto belonging, to the monkes of Saint Stephen in Cane. Hee giueth to his ſonne Henry Beauclerke onely 5000. pounde, without any contry, prophecyinge how hee ſhould bee heire to all. The dying kinge (for kinges muſt dye) hauinge raiſed vp his weake body, vppon the pillowes hard the ſounde of the greate Bell in the metropolitane church of Saint Geruis neare Roan, & demaundinge the cauſe, one replyed that it did then ringe prime to our ladie: whereupon with greate deuotion, lifting his eyes towards heauen, & ſpreadinge abroade his handes, I commend myſelfe, ſaith hee, to that bleſſed ladie, Mary Mother of God

nn. 46.

pag. 429. n. 65. 66.

64.

pag. 423.

pag. 422. 423.

pag. 424. nn. 56.

pag. 223.

of God, that shee by her holy prayers may reconcile mee to her most deare sonne, our Lord Iesus Christ, and with thes wordes yeelded vp the Ghost. Their protestant Archbisop Parker is lately with applause new printed, and speaking of the Romane Religion, and authoritie, abrogated by the new lawes of kinge Henry the 8. writeth thus:

Parker Antiq. Britan. p 329.

His legibus, by thes lawes, the power of the Pope, that had continued in England about 900. yeares (bee meaneth from the tyme of our Conuersion by S. Augustine, sent hether by Pope, and Saint Gregory) *was ouerthrowne*. And M. Mason, with his directing protestant Bishops, assure vs, that this Matthew Parker was allowed for Archbishop of Canterbury, by other order, then any his predecessors in the See of Canterbury. Therefore wee may not forsake the Religion of Rome, soe embraced and honored by all Christian kinges, princes, Bishops, and true beleeuing subiects, vntill this time of protestants, by their owne testimonies.

Masō booke of Consecr. in M. Park.

Againe I argue in this maner: Noe Religion, that is soe farr from truthe and to bee iustifiable for good, and holy, that the cheifest professors, and doctors thereof, acknowledge generally that it is false, erroneous, or fallible, may bee communicated withall: But the English parlament protestant Religion is such: Therefore not to bee communicated with. The maior proposition is euidently true, for as thes protestants haue taught vs before, noe communion is to bee had in spirituall things, with men of a false and deceatefull Religion: for such by noe possibilitie, can bee the infallible, and most vndoubted word, & reuelation of God, which by noe

by noe power can either bee false, or doubtfull: But the phantasticall deuise, Imagination, and humane hereticall Inuention, of seducers. The minor proposition is soe generally graunted by the protestants of England, That D. Morton with publicke priuiledge, absolutely for them all writeth thus: *Thesis generalis, nullus est omnino in ecclesia, cuius Iudicium est infallibilis authoritatis. Yt is a generall maxime,* (And so to bee receaued of them all) *That there is non at all in the church, whose iudgment is of vnfallible authoritie.* D. Willet giueth this testimonie: *In England the temporall prince is Gouernor, Ruler, cheefe Ouerseer, and Steward of the church, to whose Iudgment and redresse the reformation of Religion belongeth.* Yet thee addeth thus: *neither kee, nor any in their church haue any priuiledge from error.* And this is soe manifest, by the often chaungings, and choppings of their Religion, by kinge Henry 8 kinge Edward 6. and Queene Elizabeth, that (to goe noe further) their errors and contradictions defended, and published by their owne statutes, are shamefull to bee recited, and soe euidently knowne, that their protestant Bishop of Peterborough, with others doe freely acknowledge yt, that all protestant princes with their church had erred and seduced others. Or yf against all hope, or possibilitie, in S. Edwyne sands opinion, wee might expect a generall councell by their doctrine, which not onely hee, but all protestants confining spirituall iurisdiction to call councells, onely to the temporall and ciuill authoritie of particular princes. and contryes, wherein they rule, and noe farther, much lesse ouer

Morton Apolog. part. 2. pag 315.

will: Antilog. praef angl. & pa. 71. 120. 150 43.

Praefat. to the Reader supr.

Doue persuasion.

Relation of Religion.

all nations Chriſtian, as the Pope claymeth: yett to expect an Impoſſibilitie, *larkes if the skye falleth*, wee should bee then in as deſperate a caſe by their Religion, as before. For in their publick article and Rule they haue thus defined: *generall councells may erreuen in things pertayninge vnto God*. Vnto which I will add the publicke proteſtant opinion ſett downe by D. Feild in theſe wordes: *Bishops aſſembled in a generall councell haue authoritie to interpret ſcriptures, and by their authoritie to ſupreſſe all them that gayneſay ſuch interpratation and ſubiect euery man, that ſhall diſobey ſuch determination, as they conſent vppon, to Excommunication and cenſure of like nature*. This is the deſolate eſtate, of proteſtants Religion, by their owne teſtimonies, without hope of hopels generall councell; there is noe hope of truthe or ſaluation in their Religion; And with hope of that which can neuer bee, the miſery is ſtill remaininge, for wee are ſtill left in daunger of error, to condemne vs, and perill of ſeparation from the church, out of which (as they teach before.) *there is not ſaluation, remiſſion of ſinnes, or hope of eternall life*. Therfore ſeing by vnion and communion in Religion with proteſtants, both by their Iudgments, and our owne alſoe, wee should bee in this damnable perplexitie, and certaine daunger of euerlaſtinge hell; And by remayning in vnitie with the church of Rome, in which wee comfort our ſelues, and offer to mayntaine againſt all opponents, hereticks, or Infidells, that the church of Chriſt, Popes and generall Councells cannot iudicially erre in matters of faith, wee are freed from thoſe deſperate

Artic. of Relig. art. 21.
Feild l. of the church pag.
Couell def. pa. 76. Feild pag. 69.

perate conditions, and lyue in moste comfortable hope of true Religion in earth, and euerlastinge saluation in heauen, wee may not forsake the catholicke church *vrbis & orbis*, of Rome and the whole christian world, to ioyne with the parlament, and soe miserable protestant church of England, and one kingdome.

For confirmation of this, though not needinge to bee confirmed, and for further demonstration in this question, I argue thus: Noe men in time of controuersie about Religion may with securitie, and conscience forsake the communion of the superior mother and Apostolick commaunding church; or that is taught to haue especiall assistance of God in matters of Religion: or that, vnto which to adhere by the Iudgment of the primatiue fathers was taken for a suer taken of a true catholick, euen by the cõfession of protestants; to Ioyne with an Inferior, commaunded, and subiect church, vtterly destitute of such prerogatiues, and acknowledged by the doctors thereof to bee erroneous: But the Catholicks of England by forsakinge vnion with the church of Rome, and communicatinge with english protestants, should bee in this conscionles and irreligeous condition: Therefore they may not doe yt. The maior proposition, is three fold, contayning in effect three propositions, as the argument for breuitie, three demonstratiue arguments. The first proposition is this: *The mother, superior, and commaundinge church, may not vvithout greater authoritie bee forsaken, to Ioyne vvith a subiect, Inferior and commaunded church*: And it is euidently

true, otherwise yt should not bee the Mother, superior, and commaundinge Church, but the contrary, inferior, subiect. & commaunded.

The second proposition is this: *That church which in the Iudgment of many hath especiall assistance from God, and freedome from error in religion, is rather to bee communicated with, then that which by all men, euen the best learned of it self is condemned of error, and confessed to be fallible and deceauing iudgment*, And this also is manifestly true: for in the first there is either assurednes, or contenting hope, to bee free from error and obtaine salualtion: in the other noe true hope thereof at all, but a confessed certainetie of error, seducing, and to bee damned.

The third proposition is this: *That church which by the primatiue fathers had that priuiledge as the aduersaries doe graunt, that to adhere vnto yt was a signe of a true beleeuing catholicke, is rather to bee communicated with, then that which neuer had or claymed such prerogatiue:* And this proposition is likwise apparantlie true: for in the former there is securitie from error; and in the second euident certaintie to fall into error, and state of damnation. Now that the case of english catolicks should bee this, in all this three propositions, if they should communicate with english protestans, I doe thus demonstrate by thes protestans themselues; and first how the romane church was, and still is, this mother, superior, & commaundinge Church may appeare by the sentence of his maiestie, concerninge that church in this wordes: *it is our mother church: it was a rule to all*

K *speach in parlam.*

all both in doctrine and ceremonies, when it was in her florishinge and best estate. And in the conference at Hampton Court, their Bishop, Barlowe relateth thus: *The kings resolution is, that noe church ought further to seperate it selfe, from the church of Rome, either in doctrine or ceremonies, then shee hath departed from herselfe, when shee was in her florishinge and best estate, and from Christ our Lord and deade.* D. Downame denieth not, but bothe Iustinian the Emperor, and the generall councell of Calcedon, in the primatiue church, did attribute to the *Pope of Rome, to bee heade of the churche.* And the same D. Downame, D. Couell, D. Sutcliffe Porkins, and others wittnes, that at such time, wherein they confesse that church, *a Rule to all, both in doctrine and ceremonies, and not to bee separated from,* it exercised this supreame iurisdiction, in all partes of the worlde, Asia, Africke, and Europe, Therefore this Rule to all, is not in ruling, *departed from her selfe, or Christ our heade,* and soe wee may not bee seperated from yt. Which M. Ormerod proueth further, assuring vs, that in the Apostles time it claymed thes priuiledges of preeminence & indefectibilitie, from the irreuocable graunte of Christ in holy scriptures: his wordes bee thes: *To proue that the church of Rome hath the preeminence ouer all churches, Anacletus* (lyuing in the Apostles time, a blessed Saint, and martyr) *alleageth Math. 16. vers. 18. vppon this rocke vvill I build my church, and hee expoundeth it thus; super hanc petram, id est, super ecclesiam Romanam, vppon this rocke; that is vpon the church of Rome, vvill I build my church.* Therfore for any man to say,

Conference at Hamptō pag. 75.

Downam l. 1. Antichr. ca. 3 pa. 36.

Down supr. pag 106. 107. Couell plea of Innoc. pa. 65. Sutcliff sub vi p. 19 Perk probl. pag 237. 238.

Ormer. pict pap. pag. 78.

that wee may ſepearate our ſelues from the church of Rome, becauſe, *it is departed from it ſelfe, when it was in her florishing and beſt eſtate*, is not onely a very friuolous and vaine excuſe, but in their opinion and Relation manifeſtly falſe, becauſe this church of Rome, euen in that her beſt eſtate, did clayme and by the warrant and graunt of Chriſt, regiſtred in holy ſcriptures, as ample and ſupreame commaunding authoritie, ouer all other churches & parſons, and as due and reſpectiue obedience, as now ye doth, as theſe proteſtants them ſelues are witneſſes againſt them ſelues: and by ſuch pretended excuſe of reuolt, and contempt of ſuperioritie, and gouernment, and for the inferior, ſubiect, guiltie, or accuſed, to vſurpe power ouer the Superior, and lawfull Iudge, all hereſies, ſciſmes, treaſons, rebellions, and diſobediences, may bee maynteyned; and all Regiment, and Rulers both ſpirituall, and temporall, bee reiected, and ouerthrowne. And is the like, or worſe in effect, then that which his maieſtie ſpeaketh, of the presbyteriall diſcipline, in theſe wordes: *Iacke and Tom, and Will, and Dick, will cenſure the kinge, and his counſell, and all their proceedings, at their pleaſure.*

Conference at Hampt. pag. 79.

And from hence alſoe, both the ſecond, and third propoſitions, are directly proued. For by this the ſecond propoſition, *That Catholicks in forſaking communion with the church of Rome, to communicate with english proteſtants, ſhould forſake a church by the doctrine of diuers, and credible authorities, aſſiſted by God from error, is euidently true*: for not onelie the preſent doctors

doctors of the present Romane church soe teach, but it was soe taught (as this protestants, assure vs) by the learned and holy fathers and popes, of that sacred church, when by their graunt, *it was in her florishinge and best estate and a rule to all both in doctrine and ceremonies.* To which I add, the testimonie of D Downame, telling vs that in those times, hereticks, though Bishops recanting, did *suveare to meyntayne that faith, which the Bishop & church of Rome professed*, M. Ormerod saith: S. Leo (that glorious Saint & doctor) *did teache, that God did assist & direct that sea in decrees.* And to maintaine yt by protestats, that this was the cómon and receaued doctrine of that vnsported time; whereas they now tell vs, a generall councell is higheſt iudge: D. Powell writeth thus: *Calixtus Pope (in that best time) defined, that all Bishops though gathered in a generall Councell, shall fullfill the will of the church of Rome: they which doe not this, are pronoūced of Pope Pelagius, to keepe a false Conciliable, and not a Councell. Pope Damasus wrote, that it is not lawfull for the Bishops to doe any thinge, against the decrees of the Bishop of Rome.* Where vppon according to this generall, and primatiue doctrine by protestants relation, their Bishop of Winchester hath written in this maner: *The Canon of the primatiue church made euery thinge voide, that was done without the Bishop of Rome The canon of the primatiue church forbad, any Councell to bee called, without his consent.* Therefore D Feild directeth vs, what to doe in this case, in these wordes: *We must obey without scrupulous questionings, with all modestie of*

Down l. 2. Antichr. pag. 107. Ormer.

Powell l. 1. Antichrist. p. 230, 231.

Bilſ. true differ. pag. 66, 67.

Feild pag. 102.

mynde, and reuerence of bodie, vvith all good allovvance, and acceptation, and repose in the vvorde of them, that teache vs, vnles they teache vs any thinge, vvhich the authoritie of the higher & Superior controlleth. Therefore becaute thus protestants haue soe confidently assured vs, that the Pope, and church of Rome, is our highest Iudge, in authoritie, and superioritie in this busines. wee must still, *vvithout scrupulous question, vvith all modestie, reuerence, good allovvance, acceptation, and repose obey them*, still communicate with them, And forsake all spirituall communion with all protestants, and others departed and separated from them.

And from hence, alsoe the third proposition, *that to adhere to the church of Rome in time of controuersie, vvas (and is) a token or signe of a true catholick*, is euidently proued. An D. Downame graunteth yt to haue beene the opinion of the primatiue fathers: *S. Augustine, and victor vticensis in Afrike, vvere of opinion, that to adhere to the church of Rome, vvas a marke of a true Catholick, in those times*. And that it must soe continue for euer, is proued by thes protestants before. To which I add this protestant Demonstration followinge.

Down. l. 1. Antichrist. pag. 106. 105.

Euery forsakinge of Communion, and communicating, which by protestants Iudgment doth, or would make men guiltie of all kinde of spirituall disobedience, is to bee auoided: But for Catholicks to forsake communion, with the church of Rome, and communicate with protestants, by their owne doctrine is such: therefore to bee auoided. The maior proposition is euidently true: for seing to bee

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disobedient in any one spirituall dutie, is wicked and abominable, much more damnable must it needs bee, to bee guiltie of all such synnes The minor proposition is proued by D. Feild, and the publick protestant authoritie, that gaue priuiledge to his writinge, for entreatinge of the diuers, and distinct kindes, of spirituall obedience, hee writeth thus: *Hither wee may referr, those different degrees of obedience, which wvee must yeeld to them, that commaunde, and teache vs, in the church of God, excellently described by waldensis, wee must saith hee, reuerence and respect the authoritie of all catholick Doctors, whose doctrine and writings the church alloweth. Wee must more regarde the authoritie of catholick Bishops: more then thus, the authoritie of the Apostolick churches: amongst them more especially the church of Rome: of a generall councell more then all thes.* By which doctrine of english protestants, it is euident, that all men communicating with them in Religion, are culpable in all kinde of spirituall disobedience, and if the degrees of obedience, to commaunders in the church of God, bee as thes men assure vs, excellently described by Doctors, and catholick Bishops vnder the Pope, and the Pope is cheefest in thes degrees, and as before is proued by them, noe councell can bee either generall, or allowable without his allowance, and approbation, by forsakinge communion, with the Pope, and beinge disobedient vnto him, wee should bee guiltie of a spirituall disobedience. Therefore when wee are assured by thes men them selues, that now wee lyue in all true spirituall obedience; and contrary to

Feild pag. 202. l. 4. cap. 5.

Waldens. doctr. fidei l. 2. art. 2, 3 pag. 27.

their commaunding and supreame byndinge instruction, noe authoritie on earthe is to bee obeyed in such things, but rather to bee obedient and subiect it selfe to them, the pretended instruction of protestants to vnlearned catholicks is not to bee termed instruction, but destruction, and their persecution against vs for this our soe religious, & iust deniall to communicate with them in Religion, shall bee censured by his maiestie and their Bishopp of Durham, and not by mee: his maiesties wordes, in publick parlament, in this question, are thus

Serm. An. 1603. 19. March before the K. in parlam. 1. Iacob. *You my Lord of Durham said very learnedly in your sermon to day, that correction vvithout instruction, is but tyrannye.* And how can England, euer an inferior, subordinate, and dependinge church, take vppon yt power to instruct the highest spirituall authoritie on earth, (as before) by their owne Iudgments against them? And his maiestie by himselfe, besides that alleadged, al-

K. admonit. pag. 45. 46. Casaub. resp. ad epi. Card. Peron. pa. 69. 70. loweth *the Pope to bee cheefe Bishop, and prince of Bishops, as S. Peter vvas prince of Apostles.* And by Casaubon, that all patriarchall, apostolicke, and commaundinge Sees in the world now, doe ioyne with him against protestants, in question now in controuersie.

The

The 2. Proteſtant Demonſtration, why Catholicks may not communicate with them, in Religeous thinges, is, by their owne doctrine in reſpect of their ſoe named miniſters vnlawfull falſe, and intruded, and not to bee communicated with, by their owne Writings.

BVT to proceede, and ſtill in matters eſſentiall, becauſe in ſuch things they will bee eſteemed to bee at vnitie, and agreement: I will vſe their owne definition of the true church, ſubſcribed vnto, by them all, that are admitted for miniſters in their english proteſtant Religion: Thus it is: *The viſible church of Chriſt is a congregation of faithfull men, in the vvhich the pure vvord of God is preached and the ſacraments bee duely miniſtred.* Soe that three things by this their higheſt decree are eſſentiall in Religion: D. Feild calleth them *proper, eſſentiall, and inſeperable, True Paſtors or miniſters: The puer vvord preached: and ſacraments duely miniſtred.* If I ſhould onely proue, that but one of thes three bee defectiue in their church, or not to bee communicated with, I haue rendered ſufficient reaſon of refuſall to communicate with english proteſtants, in their Religion: for in true definitions nothinge muſt bee wanting, or ſuperfluous, for the maxime is generall: *That the definition, and thinge defined muſt bee conuertible.* But for ſecuritie I will make demonſtration by thes proteſtants themſelues, that all thes proteſtants

Article. 19. Religion art. 19.

Feild li. 3. pa

testants themselues, that all thus their proper, essentiall and inseperable things, are both seperable, seperated, and wantinde with them. And first concerning their Ministery, because it is lately confuted & condemned at large, by their owne writings, I will bee breife, and I argue in this maner.

Noe pretended ministers of England, that bee made either by imagined power and authoritie from a woman, not capable to make ministers, or by power authoritie or iurisdiction from the Pope, See, or church of Rome, may bee communicated with by their owne writings, and proceedings: But all in England supposed for ministers bee in this case by their owne confession: Therefore by their owne confession, and testimonies, not to bee communicated with all in spirituall things. I will first proue the second proposition: and it is demonstratiuely proued by their generall consent, for though they differ by which of those meanes they were made, the puritanes iustifying that they haue noe better ordination, then Queene Elizabeth a woman could giue them, which the teache is non at all, & the parlamentarie protestants now defending, & contending to deduce and proue their supposed ministery by the Romane authoritie, and iurisdiction: yett in this they allagree, that their pretended ordination is eitheir from, Queene Elizabeth, or from the church, and Pope of Rome, neither possibly can yt bee otherwise, for the Catholicke Bishops after the death of Queene Mary beinge depriued by Queene Elizabeth, in the first yeare of her raigne as all

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our protestant historians Foxe, Stowe, Hollinshed, Parker, Speed, Mason and others testifie; as alsoe all iurisdiction and power spirituall vnder treasonable offence, and penaltie, by the highest parlament lawe, inuested in Queene Elizabeth, they must needs clayme their making, from that which then was reiected, or from that of Q. Elizabeth then receaued, and established: for there is, as they acknowledge noe other to bee imagined.

Foxe to. 3. monum. Stowe hist. an. 1. El. Hollinsh ib. Park antiq Brit. in fine Mason l. 1. 2. 3. 4. Consecret. Stat. An. 1. Eliz. cap. 1.

Now to come to the maior proposition, and first to that protestant opinion, which teacheth their pretended ordination to bee onely by Queene Elizabeth, I argue thus: Noe communion and vnion spirituall is to bee had, with men pretending to bee true ministers, but by their owne doctrine and doctors are not such, but vsurpers, intruders, bastardly, false, and illegittimate: But the english pretended ministery is such: Therefore not to bee communicated with in such busines. The maior proposition is euidently true: for vsurped, false, illegittimate and cannot possibly bee iust, right, true, and lawfull things. The minor proposition is alsoe euidently true, in their writings, assuring, not onely that they were made by Queene Elizabeth, but that for that reason they are noe true ministers, because shee a woman, by sexe vncapable of such function, could not giue yt vnto others. Their reason is *à priore*, and demonstratiue, and the same which the present Lord cheife iustice alloweth for such, and is this: *nemo potest plus iuris in alium transferre, quàm ipse habet, nor man can transferr or giue more right vnto an other, then hee himselfe hath.*

Iacob Read. prot. Assert. Lord Cooke.

hath. And herevppon they conclude against this pretended english Ministery in this maner, one of them hath these wordes: *The protestant Bishops are noe approued members of the visible church of Christ*. M. Iacob writeth thus: *English protestant Bishops are plainely contrary to Gods worde, and vtterly vnlawfull. A diocesan Bishop is neither a pastor, nor one of the people in any proper visible church vvith vs*. M. Ormerod relateth their Censure in this order: *The english protestants haue neither a right ministery of God, nor a right gouernment of the church, english ministers are noe ministers. The english ministery is vnlawfull. There is noe right ministery in England, noe pastors, noe Bishops*. M. Rogers writeth thus: *They vvrite that the Bishops of our church haue not ordinary calling of God, and function in the scriptures for to exercise, they are not sent of God. inferior Ministers they are not, according to Gods vvorde, either proued, elected, or ordeyned*. Like is the Testimony of M. Mason, M. Owen, and others, too many to bee recited: Therefore by their iudgmēt, wee may not communicate with thē, in spirituall things: neither can this their pretended ordinatiō bee lawfull.

Surneypa. 5 Iacob. reas. pag. 9.

Ormer. pil. parvit. f. 2. g. 4. Dial. 1.

Rogers in Artic. 36. p. 200. 201.

Mason pa. 7. 8. Owen pil & her.

Fraunc. Mas. in praef. l. 1. 2. &c. Feild l. of the chur. Sutcliff ag. Kell pag. 5. Butler in epist. written for the ministery.

Neither can it bee auailable for the present protestant (soe named, Archbishop of Canterbury, director to M. Mason, now M. Mason, D. Feild D. Sutcliffe, D. Butler, or any other amonge them, now to say they haue receaued true, and lawfull ordination from the Pope, and church of Rome, as they now say, and by all meanes contend to proue; for to bee made preists or Bishops by the Pope, and his proceedings, is a thinge essentially different, from hauin-

haulnge onely allowance by a woman, vncapable either to haue, or giue such power; therefore because men in protestants religion may not bee papists, nor lyers, nor say that soe many of their worthies, Bishopps, and doctors assuring vs before, that they do not differ in any one essentiall, or materiall point, bee lyers, and dissemblers in religion, wee must needs agree with them, that say the englisht ministers haue noe callinge, or admittance, but by Queene Elizabeth, which by them is none at all. Againe both vpon the same ground, and the like extremitie in their doctrine, they are inforced to renownce all ordination from the Pope, and church of Rome, by this their owne demonstration: Noe man can giue that to an other which hee hath not: But, by them, the Pope hath not true ordination: Therfore cannot giue yt to others: The maior is euidently true, and their owne grounde, and principle. The minor proposition hath beene a common protestant doctrine, and must bee iustified by their receaued opinion, that the Pope is Antichrist, a thinge in religion essentiall: for Antichrist that is quite contrary vnto Christ, cannot by any meanes bee iudged a true preist and bishop of Christ. Thirdly D. Sutcliffe maketh this matter more cleare in these his wordes: *The Turkes musty is as good a Bishop as the Pope*. therefore in his doctrine, neither of them a Bishop, or able to make, either Bishop, or preist. Therefore in an other worke with publick allowance, as also this hath, hee writeth of vs, in this maner: *in the Popes church our aduersaries neither haue* *Sutcliff furn. pa. 48.*

Sutcliff ag. D. kell. pa. 4

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maner of ordination, nor ſubſtance of function, they haue not impoſition of handes by bishops, becauſe they haue not lawfull Bishops. Therfore their pretended Bishops, if made by ſuch noe Bishops, bee not true bishops. And ſoe there bee neither true Bishops, nor true and lawfull preiſts, or miniſters in the engliſh proteſtant congregations: and ſoe noe true church, nor ſpirituall communion to bee vſed with them, by their owne iudgments.

And this their new deuiſe of clayminge a conſecration *de iure diuino*, and not their old admittance from Queene Elizabeth, was the motiue, that vrgeth their owne brethren in Religion, firſt to write in thes wordes: *If Prelacie bee de iure diuino by the lawe of God, it receaueth breathe and life from the Religion of Rome*. Whoſe prelacie and preiſthood is euen by our greateſt aduerſaries acknowledged to bee by diuine inſtitution: And this ſuppoſed & graunted by thes parlamentary proteſtants, thus they add: *They cannot ſee how poſſibly by the rules of diuinitie, the ſeparation of our churches from the church of Rome, and from the Pope, ſupreame heade thereof can bee iuſtified*. And againe in this maner: *They proteſt to all the world, that the Pope, and the church of Rome, and in them God, and Chriſt Ieſus himſelfe haue had greate wronge, and that the proteſtants churches, are ſciſmaticall in forſakinge the vnion and communion with them*. And this, hee that would bee named Archbiſhop of Canterbury, euen by his owne groundes before, ſhould rather haue reſolued vppon, then contrary to his owne iudgment, vnderſtanding, and conſcience (if I may

Proteſt. offer of conſer pag. 11.

Ibid. pa. 16.

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vse that worde in such proceedings) maintayne, and aggrauate soe straunge and vnchristian persecutions, against sacred and lawfull preisthood in others; which though onely imputatiue, pretended, and vsurped in himselfe, hee would haue soe much honored, or rather (by their Religion) Idololatrated, and worshipped as an Idoll, *ens rationis chymæra*, and noe reall thinge. And this is one of his vnholy purchases by directinge Fraunces Mason, in soe durtie a dawbinge woorke, as his booke of pretended ordination is. An other noe lesse prophane is this, to demonstrate himselfe, and all of his opinion before, for the vnitie and generall accorde, and agreement of all, both english, and other protestants, in all essentiall, substantiall, and materiall points, of Religion, to bee prophane dissemblers, seducers, and men of noe Religion. For in this soe essentiall, and substantiall a question, of a true and lawfull preisthood, or ministery fundamentall, or foundation in true worship, they are soe diametrically, and contradictorily diuided, and separated, that some of them confidently, and as matter of faith, beleeue, and teach, they haue noe callinge or ordination, but from a woman, vterly disabled eyther to haue or giue yt: the rest as certainely affirme, that which they pretend to haue is from Antichrist, which likewise can neither giue, nor haue yt. soe that by noe possibilitie they can bee reconciled, to haue any title to a true ministery and Religion. Their onely way of Reconcilement, in some parte, (but to their little comfort) is this, if they will agree, that Queene Elizabeth was Antichrist.

But Concerning their pretended ordination, it is aboundantly and demonstratiuely confuted out of their owne lawes, writings, and diuinitie in a particular booke of that subiect, and for that cause I had here passed it ouer with silence, had I not beene aduertised, that being diners monethes synce readie for the presse, it is fallen into their pretended Bishops hands, that intend to suppresse it. And therefore in the Authors name, I request them, truely, and worde for worde, to publish yt, with the best answeare they can make vnto yt. And his promise is, to make noe further reply vnto them in that busines: soe confident hee is, his booke to bee vnanswearable, and their cause vndefensible. But for feare they will behaue themselues in this, as to my greuous experience they haue verie often done in the like before, I must add somwhat in this place. And first I tell M. Fraun-cys Mason, & his directors, telling vs that Matthew Parker was consecrated by foure true Bishops, or three and a Suffragane, That no notorious and contradictory lyers are to bee beleeued in their owne cause, especially of such moment: But all or moste of the protestant Relators of this by their owne Testimonie, are lyers: Therefore not to bee beleeued. The maior proposition is euidently true: And the minor thus proued: for first whereas I finde three relators of this pretended Consecration, and Parkers Register, Doctor Butler, D. Sutcliffe, and directed M Mason: The first saith, that Ihon Suffragan of Douer was one of these Consecrators D. Sutcliffe his wordes are thus: *Bishop Parker was consecrated by imposition of hands of Bishop*

Mason b. of Consecrat.

Butler ep. def of their mission. Sutcliff ag. D. Kell. pag. 5.

Bishop Barlowe, Bishop Couerdale, Bishop Story, and twoe Suffragans, of whome mention is made in the act of consecration, yett to bee seene. M. Mason telleth, there was but one Suffragane there, and hee was of Bedford. Soe that in these three protestant cheise writers, and allowed relators of this pretended consecration, there bee three diuers and quite repugnant narrations, of which if not all three, yett at the leaste twoe of necessitie are notorious lyes, and corruptions, and all of them cite Matthew Parkers Register; Soe that if any credit is to bee giuen to these men, they had seene three different Registers of this matter, and all of them false, not onely for that which is proued before, but because M. Mason ventureth his owne, their Register, and pretended Bishops credit, vppon an imagined consecration, in the moneth of *December* in the second yeare of Queene Elizabeth; when by the testimonie of their protestant historiās, Stowe, Holinshed, and Speed, they were allowed for Bishops, by Queene Elizabeth, many monethes before, and practised those places in the first yeare of her Raigne. And for his pretended Bishop and Consecrator Miles Couerdale, yt is euident by Mason himselfe, Speed, and Holinshed, that hee neuer was allowed in Queene Elizabeth her time to haue a Bishopricke, or bee a Bishop, such is their euidence alsoe of their pretended Suffragan, or Suffraganes: Therefore if they were not Bishops, they could not bee consecratinge Bishops, to giue that which they had not, neither were allowed to haue by those protestants. Againe M. Mason telleth vs, that the Queenes Commission vnto

Mason in cons. Math. Park.

Mason sup.

Stow hist. An. 1. Eliz. ab. Hollin. & Speed supr.

Masō Speed & Hollinsh supr.

thes pretended Consecrators, (and other warrant they had not') was to make them Bishops, *secundum formam statutorum in ea parte provisorum, according to the forme of the statutes provided in that behalfe*. And yett the statute of kinge Henry the eight, and Queene Elizabeth condemneth, *the making of an Archbishop, except by an Archbishop, and two other Bishops, or fower Bishops*. And yett by thes men, neither of thes was obserued in this pretended consecration: further by the same princes lawes, their imagined Suffraganes had noe power in such things, neither any at all out of their Bishops iurisdictions, and without their allowance, both wanting in this case, when there were noe Bishops of those places to haue iurisdiction, or giue allowance. Soe now by thes men themselues, the onely difficultie remayneth of Barlowe, made Bishop as M. Mason saith in time of kinge Henry 8. & Scory by kinge Edward 6. and his new inuention, But for Barlowe, wee are directly told by D. Suttcliffe that neither hee, nor any of such creation is a true and lawfull Bishop, for M Scory, and all of his stampe, or making in the dayes of kinge Edward 6. Queene Elizabeth, or kinge Iames, from them, not onely M Foxe, But M. Mason alsoe is wittnes, that they were not reputed for true Bishops, as appeareth by thes their wordes, the wordes of *D. Brooke Bishop of Glocester the Popes delegate, to Ridley at his degradation: wee must against our willes proceed according to our Commission to disgradinge, taking from you the dignitie of preisthood, for wee take you for noe Bishop*. And soe they thought of the rest. And this was

Stat. Henr. 8. of Bish. *Stat. 1. Eliz*

Stat. Henr. 8. of suff ag *Stat. 1. Eliz*

Suttcliff ag. kell. pag. 4.

Foxe tom. 2 pag. 1604. *Mason li 2. pag. 92.*

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not onely the opinion of diuines and catholicks, but of protestants, and cheefest lawiers, and Iudges themselues, euen in the time of Q. Elizabeth her selfe. The opinion and Report of Sr. Robert Brooke, cheefe Iustice of the common pleas, then published are thes: *It is said that Bishops in the time of kinge Edward 6 were titul leases not consecrated, and therefore were not Bishops, And therefore a lease for yeares made by such, and confirmed by the deane and Chapter, shall not binde the Successor, for such, were neuer Bishops.* Therefore if this veritie of the invalidite of those pretended Bishops, was thus notoriously knowne, and iudged by our common lawe, and iudges thereof, euen in ciuill affaires, much more, wee are to bee of that minde, concerninge the spirituall and sacred function it selfe, and in religeous duties, not in the power of our lawes to limitt. The same is proued in the Reports of Sr. Iames Dyer Lord cheefe Iustice of the same Court, for, whereas the statute of Queene Elizabeth, concerninge her straunge supreamacie, in matters of Religion, gaue power to all Bishops, to minister the same vnto all ecclesiasticall parsons, within their dioces, and iurisdiction; Bishop Boner, being depriued from the See of London by this highest archiepiscopall, or papall power of that Queene; and Horne a protestant by her substituted to be Bishop of Winchester; he thinking himselfe sufficiently by her allowance to bee Bishop, at leaste to that purpose, offereth this new oathe to Bishop Boner lyuing a prisoner within Winchester iurisdiction: The Bishop refusing the oathe was indicted vppon that statute;

Brooke Anno 1576. §. 68.

Stat. An. 2. Eliz. cap. 1.

In nouel Cases collect per Iasques Dyer cheif. Iustice del. comb: anke termin. Michael an. 6. & 7. Eliz. fol, 234.

to which indictmens hee pleaded, *quod ipse non est inde culpabilis, that hee was not culpable, because the said Bishop of Winchester was not a Bishop at the time of offering the oathe.* After, this was certified into the kings bench, and thus related by their cheife Iustice L. Dyer, *Edmond Boner late Bishop of london was certified in the kings Bench by Doctor Horne Bishop of winchester, for refusinge of the new oathe, appointed for ecclesiasticall parsons, by the statute in the first yeare of the now Queene. in the first chapter, offered and ministred to him in Southwarke in winchester howse there.* And concerning the former plea, and Issue of Bishop Boner, hee addeth thus: *And it was much debated by all the Iustices in the chamber of the Lorde Catlyne,* (then cheife Iustice of England) *yf Boner might giue in Euidence vppon this Issue, that is, That hee is not thereof culpable, because the said Bishop of winchester, was not a Bishop. at the time of offeringe the oathe, And yt was resolued by them all, that if the truth and matter were such in deed, yt should for that bee well receaued vppon that issue, and the iury shall try yt.* Hithertothe wordes and sentence of all those protestant iudges. Soe that as by the Censure of the Lorde Brooke and the iudges then, the pretended Bishops of kinge Edwards time were clearly adiuged to bee noe Bishops: Soe the same opinion now in the time of Queene Elizabeth, by bothe the Cheife Iustices, and all other Iudges, is, that the pretended Bishops of Q. Elizabeth her appointinge, were noe Bishops. Otherwise they would not soe disgracefully to their new noe Bishops, and Religion, haue refused to proceed to triall of that

of that matter, and that Issue, with Bishop Boner, a disgraced Man, and in case, where they themselues were to giue Iudgment. And to make this more euident; in the next parlament, in the eight yeare of that Queene by publicke decree, or statute, they absolutely free Bishop Boner, and all others in his case, from all penaltie, and forfaicture, for refusing that oathe tendered by such pretended Bishops: And for noe other reason, but that it was moste manifest in all true Iudgment, that they were noe Bishops; being of necessitie either made by a woman, which they confesse could not doe yt; or by the pretended Bishops of kinge Edwards makinge, vtterly alsoe (as before) condemned by lawe and the Iudges themselues. And yett of thes twoe absurdities, that which was the worst, and moste absurde, to bee made by a woman vncapable must needs bee their case. For the new forme, and fashion, of making pretended Bishops, and preists in the time of the child kinge, Edward the sixt, abolished by Queene Mary, was neuer reuiued by the english protestants, vntill their booke of Articles made in the fourth, or fift yeare of Queene Elizabeth, made in their conuocation consisting (as before is euident) onely of lay men, without authoritie receaued yt: and was neuer allowed by parlament vntill this, in the eight yeare of Queene Elizabeth. Soe that by noe possibilitie, thes after Acts, if they had beene powerable in religeous causes (the contrary whereof is euident) could make soe many yeares before pretended and vnlawfull Acts, and consecrations, now to bee true and lawfull. Therefore

Statut. An. 8. Elizab. cap. 1.

Booke of cõsecr. Natu An. 3. Ed 6. ca 12. Stat. 1. May.

Booke of Articles of Religion 1562 articul 36. Stat. An. 8. Elizab. c. 1.

thes pretended protestant Bishops and Ministers can by noe power, by their owne proceedings, bee lawfull; wanting both true forme, matter, maner, men ordering, and the Acts, and functions themselues, as is before proued, and appeareth, by the councell of Florence, which D. Willet, M. Parkes and others allow for generall: which D. Bilson D. Morton, *their Relator of Religion*, and D. Feild, assure vs hath supreame power, and authoritie, to commaund all whomsoeuer, to obey the definitions thereof. Neither need I appeale to generall councells, though their graunt in this Question: for by their owne parlements, Articles, common writings, and publicke doctrine, yt is more then euident, that their pretended Bishops, by whome their ministers, and other pretended Bishops bee made, bee noe more Bishops, then their ordinary ministers, none at all, noe more then all lay men bee, noe more, nor soe much, as kinge Edward 6. a child, Q. Elizabeth a woman, and our present, and euer of mee moste honored kinge Iames were, or is, by their proceedings, which is thus made euident by their owne Religion.

Cōc. Floren. in vnio. will apud Parkes p. 137. 180. & Park ib. Bil. suru. p. 82 mort. pa 2. Apol. p. 340. l. 4. c. 18 Relat. ca. 47. Feild p. 202. 218

Euery distinct order hath some really and essentially distinct Act, and office, to execute, which others, from which it is distinguished, haue not, nor can performe: But the pretended callinge, of protestant Bishops in England, by their owne proceedings, hath noe such really and essentially distinct Act, or office: Therefore by their owne Religion, it is noe distinct order. The mtior proposition is euidently true, for, euery distinct Order, power, facultie, or habilitie

tie spirituall, or other, is soe knowne and distinguished. The minor proposition is thus proued by themselues. For whereas our Pontificall, and scholes, ascribe to episcopall Order, thes Acts, to cõsecrate, Christne, giue twoe sacraments, Orders, and confirmation, thes protestants by their publick Articles, and practice both deny all thes: and yett ascribe noe other peculiar Act or office to their pretended Bishops make ministers, and confirme children. I answeare, they deny both them to bee Sacraments, and soe hauing noe misticall consecration, but being onely ceremonies, may bee vsed by men, noe Bishops, and soe in all protestants Presbyteries pretended ministers (allowed by them) are made by onely ministers: and where the ceremonie of confirmation is allowed by protestants, out of England, it is alsoe ministred by onely ministers, and if thes doe not giue grace effectually as they say, it is not necessarie to appoinct a distinct order for their ministration. Soe there is now nothing left for thes pretended Bishops, but pretended iurisdiction; but this is from the kinge, that is, Queene Elizabeth, and kinge Edward 6. before supreame in this busines, and soe by their Religion more truely and better Bishops, then Ridley, Parker, Whitegift, or any of that pretended calling; And as the pretended Commissioners, of kinge Edward, and Q. Elizabeth, related by their Statutes, Foxe, Hollinshed, & others, withall power from them to reforme Religion, were in thes mens doctrine, more worthie the name of Bishops, then they which haue that name, but want that office, & power:

Põtifical. in Ord. Sacer. & ep. schol. in sacr. ord. in 3. p. d. Th. &c.

Articles of Relig. Artic sacram. &c

Stat. Ed. 6. Stat. An. 1. Eliz. cap. 1. Foxe tom. 2 in Ed. 6. & Eliz. Holin. supr. &c.

Soe his maiestie in their Religion, by his supreamacie in spirituall things, may by his letters patents, and commission, not onely with kinge Edward, and Q. Elizabeth, authorize his lay Councellors, and mere temporall men, to iudge, depriue, and depose Bishops, but to bee allowed for Bishops, Archbishops (and higher) patriarkes, without any consecration, or other ceremony. They which gaue this power to Q. Elizabeth, and our Soueraigne, were onely lay men, and neither any of them in particular, or all in generall equall vnto him, that is supreame; Therefore it is his power by their doctrine, at his pleasure without any ministers concurrence, or consent, to take order, (and neuer more neede, then when their Religion is become a mockery of all true Religion) in thes affaires: and to make any the meaneſt subiect, without any imposing of handes, speaking, or prayer ouer him, or other complement in such busines, greater in callinge, and dignitie, then hee that beareth the name, Archbishop & primate of all England amonge them.

Foxe in Edw. in B. Card Stowe Hollinsh. Speed, &c. An. 1 Eliza in histor.

Obiect. But the present (soe named) Archbishop of Canterbury director of M. Mason, and his directed scholler, perhaps will say, that allthough D. Sutcliffe, and too many others to bee cited, and the said (soe called) Archbishop himselfe, in and at other places and times, for their aduantage, and to serue their turne, doe teach, & affirme as a matter of faith, that the Pope is Antichriſt, noe true Bishop, preist, or maker of such: yett in this their worke ascribed to M. Mason, they confesse the contrary, and therein they affirme that one of their pretended Consecra-

secrators, Barlowe, was a true Bishop and made by Romane, or true catholick Consecration, in the time of kinge Henry 8. And soe in time of necessitie such as their begynning was, might make a Bishop. Alas, I cannot tell, how to make answeare to this objection, or rather petition; not for any difficultie conteyned in yt, But for feare of offence in speaking truth, and giuinge the lye to soe many protestant Bishops, and Doctors, before soe confidently telling vs, *they doe not differ in any essentiall, or materiall point of Religion*, such as this is. But put into this perplexitie, I must vse this *Dilemma*: if their first opinion, That the Pope is Antichrist, and cannot make Bishops, & preists, bee true, then their pretended Bishops, and ministers claymed by his ordination, are not true, and lawfull, but voide, and inualidate: If their second opinion, contradictorie to the first bee true; that the Pope is not Antichrist, but the true Vicar, Preist, and Bishop of Christ, (as one or the other is moste true) Then first (because it is not my nature to giue yt) they must take this infamous and notorious lye amongst them by their owne iudgment. Secondly as their brethren before haue tolde them, they must confesse, *that the Pope of Rome, and that church, and in them God and Christ Iesus himselfe haue had greate wronge, and indignitie offered vnto them; and that the protestant churches are schismaticall, in forsakinge the vnion, and communion with them*. Thirdly, that their extreameste and bloody persecutions against the sacred preists, and Catholicks of England, haue longe time beene, and still continued, are yett

Ansa.

Offer supr. pag. 16.

moste

moste barbarous and Antichristian.

Fourthly, that they must doe penance, and seeke absolution of this (by his maiesties Censure) *their Mother church.*

K. speach in parlam.

Fifthly, they must still continue in this state, recantinge their former false brauings, and heresies, or els neuer to bee credited hereafter. This is all the choise I can propose vnto them, lett them make their owne election And which soeuer they chuse, this is their miserable and desperate case, that they haue not now any one true, or lawfull Bishop, or preist (except some few vnhappy Renegadoes, from the Romane church) in England, by their owne proceedings. For if I should graunt (which Mason proueth not) that Barlowe was a true Bishop, made in the time of kinge Henry 8. and a Consecrator of Matthew Parker, which soe many their owne testimonies before, deny; yett M. Mason hath told vs before, that his commission, power, and purpose was, to make him an Archbishop, *according to the forme of the protestant statutes*, which (as before) was onely to giue him false iurisdiction without order: And yett as I haue proued by them selues, true iurisdiction maketh not a true and lawfull Bishop. Secondly whatsoeuer is the Catholick opinion in making Bishops, and whether onely one, or more consecratinge Bishops, of necessitie are required, (whereof wee doe not dispute) because their commission was onely *according to the forme of their statutes*; the statutes of kinge Henry 8. and Queene Elizabeth, (as before) required foure Bishops, and soe their practise is in all M. Masons pretended

Mason sup. in cõsecrat. Matth. park.

Stat. Henr. 8. of making Bishops stat. An. 1. Eliz. reuiuing yt.

conse-

consecrations of, *Yonge*, *Grindall*, *Packhurst*, *Coxe*, *Iuell*, *Pilkinton*, *Sandes*, *Downame*, *Bentham*, and the rest, though pretending to be onely ordinary Bishops: But for Archbishops their statutes of necessitie require fower, and being repealed by Q. Elizabeth. Thirdly M. Mason, and others graunt, with the generall Councell of Florence, that nothing is soe essentiall in true ordination, as the true *and lawfull forme, and matter*. And yett M. Mason, and his directors bee wittnesses, that Parker, by whome they all now clayme, was soe farr from hauinge the catholicke true forme, matter, and maner of consecration, That they plainely acknowledge, *Hee was made and admitted far otherwise, and in different maner to all true Archbishops of Canterbury before him*, from S. Augustines time, and our first Christianitie. *Mason in consf. of ordge, &c.* *Mason sup. concil. Flor. in vnione.* *Mason in cons. of Matth. Park.*

Fourthly, if by impossibilitie, against all those euidence, and without any Rituall, or Order at all (then all both ours and their owne as before, condemned,) not one, or any part of any vsed, or lawfull to bee vsed, any man could bee seduced to thinke, that in their begynninge they had true Bishops, of them which had beene made preists, by catholike consecration: yett because M. Mason, his directors, and others, and their generall practise assure vs, *that noe man, not beinge a true and lawfull preist, can possibly bee made a Bishop*. And bothe Barlowe, and all their other pretended Consecrators, were professed enemyes to *preisthood, sacrifice, and holy oblation for the quicke and deade*, and that forme was condemned *Mason in consf.* *Stowe Hollinsh. hist. An. 1. Eliz.* *Articles of Relig. &c.*

ned by their lawes, and a quite contrary by statutes of kinge Edward, and Q. Elizabeth made, allowed, and euer since practised against yt: these men, as I said, cannot possibly now haue either true Bishop or preist amonge them, all such in probabilitie deade longe since.

Mason in cõsecrat. of preists. Obiect.

But M. Mason obiecteth, *that true preisthood is not sacrificing preisthood, nor giuen by such forme*, but by these wordes, *Receaue the Holy Ghost, whose synnes you forgiue, they are forgiuen, and whose synnes you retaine, they are retayned.* And soe the Romane church euer retayninge in consecration, those wordes, as well as those of offeringe sacrifice for the lyuing and deade, they still retayned true preisthood, & the protestants by that title and meanes receaued yt from them. I Answeare him, this is but his new

Answ.

and singular inuention; for D. Sutcliffe speaking of our preists, hath these wordes: *their preists are not called to preach and baptize, but to sacrifice Christs body and blood vnder the accidents of breade and wine, for the quicke, and the deade.* Like is the doctrine of the rest. And allthough we graunt the former wordes of *losing and bindinge*, to be requisite to absolue from synnes, yett neither we, nor protestants truely relating our doctrine, can call yt, the principall act of preisthood, whereof wee dispute, and which if it bee wanting, the secondary is not giuen. For proofe of this M. Mason himselfe bringeth more testimonies, out of scriptures, Councells, and fathers, then euer he, or protestants will answeare. I must be breife, Therefore I vrge him but vppon these his graunts.

Sutcliff ag. D. Kell pag. 4. Feild l. of the church &c.

Mason in sacrifice. &c.

Christ was a preist after the order of Melchizedech,

and

and ſoe was to offer ſacrifice according to that Order, for as the Apoſtle ſaith, *Euery high preiſt is to offer ſacrifice to God for the people*, therefore he graunteth, *that Chriſts bodie and blood, giuen or offered, to God, for the people, is a true ſacrifice.* Which Chriſt manifeſtly affirmed to be done, at his inſtitution of this ſacrifice, when hee ſaid: *this is my bodie which is giuen for you, my blood which is shedd for you in remiſſion of ſynns.* Otherwiſe hee had neuer performed the function of his preiſthood, after the order of Melchiſedech. Therefore ſeeing Chriſts bodie was giuen, and his blood ſhed both for the quick & the deade, and wee are preiſts after that order, we are by our preiſthood to offer ſacrifice for the people, becauſe the Apoſtle ſaith euery *high preiſt, Archiereus*, is to doe yt, and to bee a preiſt and high preiſt, differ not in the preiſthood, office, and ſacrifice, but in the Archi, to bee higher or lower, greater or leſſe in dignitie, and Chriſt offering his body, and blood, for the quicke and deade, and giuing power to thoſe whome he made preiſts, to doe that, which hee then did, *Hoc facite, doe you this*, which I doe, preiſts alſo muſt needs haue that power, and that power be the proper office of Holy preiſthood; For at that time were the Apoſtles made preiſts, otherwiſe we doe not finde, where any power is communicated vnto them, to be miniſters of this ſoe commauuded, and recommended ſacracrament. And otherwiſe S. Thomas not preſent, when the wordes of *binding and loſing*, were ſpoken vnto the Apoſtles, was not a preiſt in the doctrine of proteſtants, admitting nothinge but ſcriptures in

ſuch

such cases. Neither can those wordes, *whose syns you forgiue, they are forgiuen, and whose syns you retayne, they are retayned*, conser that power, which belongeth to preists, if they were not to offer sacrifice, but onely to minister sacraments in the Religion of protestants, which doe not teach, that either the preist or sacrament, but the faith of the Receauer forgiueth syns. And soe essentiall it is to preisthood, to offer sacrifice, that those which in our languadge we call preists, sacrifice, and altar, bee in other tonges, things inseperable, and Correlatiues, both in name and deed, *Thusiastis, Thusia, Thusiasterion, sacrificer, sacrifice, and place where there sacrificer, or preist offereth sacrifice*. Which inseperable connexion betweene sacrifice and altar, preist and sacrifice, D. Morton before acknowledgeth in these wordes. *We cannot dislike the sentence of D. Reynoldes, concerning the mutuall Relation and dependance betweene an altare and sacrifice: But graunt, that altar doth as naturally and necessarily inferr a sacrifice, as a shrine doth a Saint, a father a sonne*. And further these: *Cardinall Bellarmine said truly, viz: sacrifice and preisthood are Relatiues*. Therefore seing Relatiues bee inseperable; preisthood and to offer sacrifice, cannot bee deuided, but inuiolably vnited and coniected together. Therefore the holy generall Councell, denied such by these protestants before, defineth thus. The forme of preisthood is this: *Receaue power to offer sacrifice in the church, for the liuing and deade, in the name of the father, and of the sonne, and of the holy ghost*. Neither is this by these protestants other doctrine, then was taught from the begin-

Morton App. pa. 162. l. 2. ca. 6. sect. 1. Reinolds confer. pag. 550.

Conc. Flor. in vnior.

beginninge, but it was euer soe constantly and generall taught in the church, that it was adiuged and condemned for heresie in Aërius to deny yt. D. Felds wordes thereof are these: *Arius condemned the custome of the church, in naminge the deade at the Altar, and offerringe the Sacrifice of Eucharist for them, for this his, rash and inconsiderate boldnes, and presumption, in condemning the vniuersall church of Christ, hee was iustly condemned.* Therefore protestants haue noe preisthood, they are iustly condemned for hereticks, by their owne censure, and the Romane sacrificing preisthood both by the present, and primatiue vniuersall church of Christ, is most holy. Which is further confirmed by these protestants authorities: first their allowed greeke church censureth these: *The dostrine of purgatorie, prayer & sacrifice for the deade, was a tradition of the Apostles, equall with the worde of God*, as D. Feild writeth. M. Hull saith, *Leo, S. Leo, the Pope, appointed Masses for the deade.* M. Middleton saith: *It was a tradition of the primatiue church receaued from the fathers, to pray for the deade, and begg mercye of God for them, the deade were prayed for in the publick liturgies of Basile, Crisostome, and Epiphanius.* And their Relator wittnesseth, that these Masses, and forme of sacrifice, were publick in the church. Therefore M. Isaac Casaubon. calling yt *the Religion of our kinge*, and saying, *he writeth by the kings commaund, and from his mouth*, writeth these: *neither is the kinge ignorant, nor denyeth, that the fathers of the primatiue church, did acknowledge one sacrifice in Christian Religion, that succeeded in the place of the sacrifices of Moses*

Feild p.138 l 3. cap 29. Couell exd. pag.114.

Feild of that church Gennad. Schol. def. 5 c. 3.

Feild p.238 Hull Rom. pol pa.86. Middleton papistom p. 64. 45. 46. 51. 47. 48. 49.

Relation of Religion. Casau. resp. ad Card. per p. 51. 52. &c

Mortõ app. in ſacrifice, &c.

Mortõ app. pa. 395. l. 3.

pag. 396.

Couell def. pag. 87.

pag. 105.

Caſaub ſup pag. 50. 51.

Mortõ præf.

laws. D. Morton goeth higher, euen to the Rabbins before Chriſt, graunting with his frend Theodore. *Bibliander, that they taught this ſacrifice of the Chriſtians and called yt Thoda.* And hee addeth theſe: *Theſe teſtimonies of Rabbi Cahana, Rabbi Iuda, Rabbi Simeon, are ſuch, if yett they were ſuch, that they make ſoe directly for the Romiſh article of tranſſubſtantiatiõ, that the moſt Romiſh Doctors for the ſpace of almoſte a thouſand yeares, after Chriſt, did not in ſoe expreſſe termes publiſh this miſtery to the world. They are more playne and pregnant for tranſſubſtansion, then are the ſayings of tranſſubſtantiators themſelues.* Hitherto, D. Morton. And therefore allthough I now diſpute for a ſacrificing preiſthood, and externall ſacrifice, & not of tranſubſtantiation, or what it is in particular, that being impertinent to my preſent purpoſe; yett becauſe D. Couell with publick allowance, before hath told M. Morton, that preiſts (to vſe his wordes:) *Haue power imparted to them by God ouer Chriſts naturall body, which is himſelfe, which antiquitie doth call the making of Chriſts bodie, it hath to diſpoſe of that fleſh, which was giuen for the life of the worlde: and that blood which was powred out to redeeme ſoules.* And M. Caſaubon graunteth for our kinge, and their proteſtãts church, that the ſacrifice offered by preiſts *is Chriſts bodye* (to vſe his wordes) *the ſame obiect, and thinge, which the Romane church beleeueth.* Therefore, I ſay, becauſe D. Morton acknowledgeth himſelfe but an Alephbethorian in Hebrue, not able to Iudge of thoſe Rabbines, and I may not diſpute, but by proteſtants, his frend and fellowe proteſtant *Franciſcus Starca-*

rus

rus Hebraicæ literaturæ callentissimus, most excellent in Hebrue learninge, as the Franckfort protestant allowers of those Rabbines name him, and they themselues are witnesses, doe call those and other, *testimonies of the Rabbines before Christ. Irrefragabilia testimonia: vndeniable testimonies of the kingdome of Christ, that all men except madd against the Religion of Christ, might knowe the truthe.* Therefore by all kinde of Testimonies in the Iudgement of these protestants, as scriptures, traditions, Councells, the whole church of Christ, holy fathers, and the protestant proceedings themselues, the sacrificing preistood of the Romane church, is lawfull, sacred, and meste reuerent: And the pretended english *Bishops, made either by vertue of the Queenes letters patents or commission*, as the wordes of the statute bee, as kinge Edward made *Ikon of Alasco*, or by the new toyeish booke of ordination, or otherwise, and their ministery deriued from them, is voide, ridiculous, and vsurped, none at all.

Præfat. pret. in petr Gal. Fracostarti An. 1602.

Stat. An. 8. Eliz. cap. 1. Foxe in Ed. 6. Regist. eccl. pereg. in Lõd Reinol. Calvinist. Resp. Iustit english ministers in state of treason, & protestãtism felony by their doctrine. Method. patarens. l. decret. ab init. Iams Manuscrip in Canetrig.

But before I conclude this Charter, because I meruaile more then vrgent occasions mouinge me, with what colour of reason, or least shewe of common ciuilitie this false adulterate, vnsacrificing pretended ministery foretold by that badge, *of taking away the publick sacrifice, and making them preists, that are mere lay men*, by that Holy Bishop S. Methodius, about 1400. yeares agoe warranted by M. Iames the protestant in his booke of english manuscripts and doe vnconscionably persecute the churche of Rome, especiall the preisthood thereof,

thereof, and yett claime & honor their pretended ministery from thence: Humbly craue leaue of his Maiestie, my moste honored Lordes, and other temporall Rulers in authoritie, that as I haue confuted the vayne pretences of these men, and demonstratiuely proued by our greatest aduersaries, the dignitie of our moste holy consecration; soe in one protestant Argument, I may proue the absurditie, and perill of protestants clayming from Rome: And thus I argue:

An 27. Eli. cap. 2. *All men borne within this Realme or any other dominions vnder the Regiment of Queene Elizabeth in the 27. yeare of her raigne, and synce the feaste of the nattiuitie of S. Ihon Baptist, in the first yeare of her raigne made preists, deacons, or religeous, or ecclesiasticall parsons, made or ordeyned by any authoritie, power, or iurisdiction, deriued, challenged, or pretended from the See of Rome, are Traytors and guiltie of high treason: And euery parson Wittingly and willingly that receaue, releeue, comfort, ayde or mayntaine any such preist, deacon, religeous or ecclesiasticall parson being at libertie,* (as all liuing seruice in their churches bee) *is to bee adiuged a felone, without benefite of clargie, and suffer death, lose, and forfaite, as in case of one attainted of felonye:* But all protestant english Bishops, and Ministers as their Doctors before haue told vs were soe made, by authoritie, and power, and ordination deriued, chalenged, and pretended by them from the See of Rome; and aboue fiue monethes synce that feast of Saint Ihon Baptist in the moneth of *December* followinge, when Matthew Parker their first protestant Archbishop was made their Archbishop and first minister maker by authoritie

Sutcliff ag. Kell. p. 4. 5.

tie and power from the See of Rome, as D. Sutcliffe D. Feild, M. Mason, the present protestant Archbishop of Canterbury, his director Encourager, and others doe testifie: Therefore all english ministers by them bee traytors: and all reliuers, receauers, comforters, ayders, maintainers, or wittingly and willingly communicating with them, as their wiues, children, all goinge to their seruice, or sermons, bee felons, and to suffer death, lose and forfaite as in such case. Both propositions bee confessed by these protestants for true, and vndoubted; the first being the expresse wordes of their parlament, and highest commaundinge lawe, in the seauen and twentieth yeare, of Queene Elizabeth, and confirmed in the first parlament of his maiestie. The second proposition, is the generall doctrine of their protestant Archbishops, Bishops, and Doctors at this present, as is proued before. And if any man of singularitie amonge them shall deny yt: hee incurreth the former inconuenience to desministe and vnbishop all their soe named english protestant Bishops, and ministers, and make them to bee onely by the makinge of a woman, Queene Elizabeth, which marred many but could make none, as these protestants haue demonstrated before. If any man obiect; that all such ordained preists, deacons, or ecclesiasticall parsons, by takinge the oath of supreamacie, and liuing accordinge to their protestant Religion, and lawes in England, are excepted by speciall prouision of that statute, and that the ministers of England takinge that oathe, when they are made deacons, as appeareth in their

Feild sup. Mason epi. ded. in cofec of Matthew Park An. 2 Elizab. &c

Stat. an. 27 Eliz. cap. 2. Stat parla. 1 Iacob. &c

Obiect.

Booke of Ordin. in ord. Deacõs, &c

Rituall, of soe named, consecration, and soe strictly obseruing the protestant Religion that they persecute the contrary, are by this meanes exempted: I answeare: there is noe such prouision, or exemption for such men, in that statute. But the exemption there, onely concerneth, and enfraunchizeth catholicke preists, that then were come into England, and had the time of fourtie dayes to depart, or such as should after come into England, and within three dayes, soe (as they terme yt) conforme themselues, and noe others, for euidence whereof the very wordes of that prouision and exemption, bee these, that followe. *Provided also, that this Act shall not extend to any such Iesuite, Seminarie preist, or other such preist, deacon or Religeous, or ecclesiasticall person, as is before mentioned, as shall at any time, with in the said fourtie daies, or within three dayes after that hee shall hereafter come into this Realme, or any other her highnes dominions, submit himselfe to some Archbishop, Bishop of this Realme, or to some Iustice of peace within the countie, where hee shall arriue or lande, and doe there vpon truely and sincerely before the same Archbishop, Bishop, or such Iustice of peace, take the said oathe sett forthe in Anno prime, and by writinge vnder his hand confesse, & acknowledge, and from thence foorth continue his due obedience vnto his highnes lawes, &c.* Hitherto the exemption of their lawe, which by noe meanes possible can bee applyed to their english ministers, none of them being in either of those onely two exempted cases. Therfore, neither by the lawes of God, or this kingdome, it can bee lawfull to communicate with

Answeare.

Statut in parliament 27. Eliz. ab. c. 2 § prouided also, that.

english

english ministers in their seruice, and Religion, without extreame, capitall, and damnable perill, by their owne testimonies, M. Speed addeth all communicating with maried preists, are excommunicated by generall Councell. *Speed Theat pag. 421.*

The 3. particular Protestant Demonstration, for Catholicks iust Recusancie, is: Because the not preaching of the word of God, a thinge essentiall to the true church of Christ, in Protestant doctrine, is not amonge them, by their owne testimonies.

AND by this it is euident, that they haue not the other two protestant Notes and properties, of the true church, *preaching of the puer worde of God, and sacraments duely ministred in the congregation of faithfull men*: for as the sacraments cannot bee duely ministred, where there bee not due Ministers of them: soe the puer word of God cannot possibly, lawfully, and truely bee preached without preachers of yt: for sacraments duly ministred, and due ministers of them, as alsoe the word of God truely preached, and true preachers of yt, bee *correlatiues* which *mutuò se ponunt & auferunt, come and goe together*, as logitians and reason teach vs. Therfore S. Paule knowing how vnpossible a thinge it is, for the truth of Christs Ghospell to bee preached without preachers, and true ministers lawfully ordeyned & sent, expresseth it by this gradation, *Artic. 19.*

Rom.ca.10 vers.14.15. as these protestants themselues translate him. *How shall they call on him, in whome they haue not beleeued; and how shall they beleeue in him of whom they haue not heard? and how shall they heare without a preacher? and how shall they preach, except they bee sent?* And thereuppon these english protestants in their moste authorised Articles, vtterly disable all that are not lawfully called to thes functions. And D. Couell giueth a reason of it in these wordes: *The church hath noe reason to heare their voice, whom Christ hath not commaunded to feede his sheepe.*

Art. minist. in the congreg. art. 23 Couell exa. pag. 130.

Secondly there is made demonstration before, first in generall, that all groundes and rules in diuinitie, scriptures, traditions, Popes, Councells, fathers, &c. are against their doctrines and opinions: as alsoe that in particular in euery cheefe Article questioned betweene Catholicks and them, they are in vnexcusable error, by their owne testimonies; therefore the pure word cannot bee preached by them, their church consequently is not by their owne definition, the true church, nor any hope of saluation to bee had in their Religion: And soe they are not to bee communicated with in such busines.

Further I argue thus: noe societie or congregation of men hauing by their owne confession, errors in matters of faith, to bee rectified and amended, hauing erroneous conceipts, desiring, seeking, or wanting reformation in matters of beleefe, can bee said to haue the pure word of God preached with them: But these english protestants by their owne confession are in this state: Therfore the pure worde of

God

God is not preached with them. The maior proposition is euidently true: for as nothinge is soe vndoubtedlie true, as the worde of God, which by noe possibilitie can bee vntrue, and the pure word of God cannot bee vnpure and false: Soe errors in matters of faith to bee rectified, amended, &c. cannot by any meanes bee said to bee pure, the worde of God, or truth, but the quite opposite, vnpure, the word of the deuill a lyer, and falsehood. The minor proposition is thus proued by these protestāts: first D. Willet is soe absolute, that their english protestant church is erroneous and false in doctrine, that M. Parkes writeth of him in these words. *M. Willet exclaymeth moste bitterly against the protestants english church in the preface before his Antilogie.* D. Couell turning his speach to our kinge for Correction, hath these words. *The church of England which lyeth prostrate at your graces feete, desireth not to bee fauoured in her errors, nor to haue her corruptions warranted by authoritie.* D. Willet telleth vs it, *hath erroneous conceipts, it hath errors in doctrine.* The petition of the millinarie Puritans write how erroneous the english protestants church is, and far from hauing the pure word of God preached in yt. And the two vniuersities in their Answere, submit their Religion to bee *corrected or altered as the kinge pleased.* And the kings Maiestie himselfe in publicke parlament vseth these words: *I could wish frō my hart, that laying willfullnes aside, wee might meete in the midst. I would for my owne part bee content to meete them in the midd way, that all nouelties might bee renounced.* These hee testifieth of the english

Parkes ag. lymbo p. 10
Couell exā. p. 212. 213.
Willet sup. & pag. 43. petition of 1000. &c.
Answere of the vniuersity.
King speach 19 mart. An. 1603.

protestant Religion. And in the Conference at Hampton Court, as their Bishop Barlowe relateth it: *concludeth this point as all the rest, that errors in matters of faith might bee rectified and amended*. Then if the kinge and whole protestant assembly, *& all the rest* concluded, that the *errors in matters of faith might bee rectified, &c.* Their opinion was, that they had errors in matters of faith, and soe not the pure word of God, which by noe possibilitie can admit such errors: nor any one least error at all in Religion.

Conference pag. 47.

Againe thus I argue: None that haue beene condemned about articles of faith, or as heretiks by generall councell, haue the pure worde of God, or may bee communicated with, in such religeous things: but the english protestants are such, by their owne, iudgments: Therfore they haue not the pure word preached, nor may bee communicated with in Religion. The maior proposition is cuidently true, and shall more lardgely bee handled in my chapter, that these english protestants by their owne testimonies are hereticks, in the meane time D. Couell writing how wee may not communicate with such men, doth thus define them. *Hereticks are they, whoe directly gayneſay some article of our faith, and are, or haue beene condemned, by some generall Councell*. The minor proposition, that our english protestants haue beene thus condemned by their owne confession, not onely by some one generall Councell, which this protestant D. alloweth for a lawfull condemnation of men for hereticks, but by many Councells acknowledged by themselues for gene-

Couell exā. pag. 199.

generall, is proued by them before: And for this place their generally allowed Article shall suffice, sett downe in these words. *Generall Councells may err and sometime haue erred, euen in things pertayning vnto God, wherefore things ordeyned by them as necessarie to saluation, haue neither strength nor authoritie, vnlesse yt may bee declared that they bee taken out of Holy scripture.* And how declaration with them in this poynt consisteth in their owne priuate deduction (for they can neuer haue any to bee esteemed publicke against a publicke generall) is thus testified by M Wotton and the authorized priuiledg to this booke; *deduction from scripture maketh a matter of faith.* By which Rule, if priuate men may soe censure generall councells, there neuer was, or can bee any heresie. Therefore by this doctrine in all probabilitie the english protestants assuredly know how they haue beene condemned for hereticks, and are as such to bee auoided in communication of Religion. Otherwise they would not soe extoll priuate and fallible deduction, aboue the authoritie of generall Councells, to say that these may err, and their priuate deductions are such warrant for them, that they should priuiledge a man to write in all their names in this maner: *Wee acknowledge both and holde all matters concluded logically out of the scriptures, to bee the word of God, as well as if they were expressely sett downe in yt, vvorde for vvorde.* And yett they generally teach, as before, that their church hath errors in doctrine, and that neither prince, nor any amonge them is free from error. Then noe man is left to make these their pretended infalli-

Wotton def. of perk. pa. 467.

Wotton sup. pag. 467.

Willet art. p. 43 150.

infallible deductions from ſcripture. Therefore the pure word of God neither is, nor by their writings, can bee preached with them.

Further I argue in this maner; Whatſoeuer is confidently taught, printed, and publiſhed, by men of Religion, is to bee allowed and graunted by all that acknowledg themſelues to bee wholly of the ſame Religion, with them, in all things eſſentiall: But the hauing of the pure worde preached, though eſſentiall in Religion, is yet denyde by theſe conſenting proteſtants to bee in their church: Therfore they muſt graunt it is wanting with them. The maior propoſition is euidently true, otherwiſe they ſhould not agree, but diſſent in eſſentiall things. The minor is thus proued by theſe agreeing proteſtants. M. Iacob one of their agreing proteſtants writeth in theſe words: *the proteſtants flocke of England cannot expect that heauen ſhall bee opened vnto them* And thus further: *The english proteſtant Religion diminiſheth the honor, and dignitie of Chriſt, impugneth the foundation of ſauing faith, and is contrary to Gods word.* And thus againe: *Chriſts owne ordinances neceſſarie to bee enioyed for our ſoules health, are wanting in England, there is noe ordinary meanes of ſaluation to bee had, in the english proteſtant Religion. euery man wanteth the heauenly foode, and perſeruatiue, appointed for vs, of God, the english proteſtant church wanteth the ordinary meanes appointed of God, for ſaluation to euery man* Their agreing proteſtant author of the booke named Aduertiſement, ſpeaking of the errors of their english proteſtant church, writeth thus: *Millions of millions runne to eternall flames, Chriſtianitie is denyed*

Iacob Reaſ pag. 52. pa. 52. 53.

Iacob reaſ. epiſc. dedic. pag. 51.

Iacob exhor pag. 82. pag 79. 8:

Aduertiſement An. 1604. pag.

denyed in England by publicke authoritie. Their thus well agreing Author of certayne demaunds hath these wordes: *The protestant Religion of England cannot bee kept vvithout breach of the commaundments*, Therfore the pure word of God is not preached with them, their church not true, their Religion false, noe saluation to bee hoped with them, therefore noe communion in Religion to bee yeelded vnto them. And this is sufficiently graunted by the protestant Bishops themselues, in their publicke Conference at Hampton Court, where their behauiour and confession was this, as the protestant Author of the first copie, ioyned to that of their Bishop Barlowes, setteth downe in thes words: *Canterbury, London, Winchester, fell dovvne on their knees, and desired, that all things might remayne, least the papists should thinke vvee haue beene in error* And this is confirmed by a seconde protestant writer, and Copie of that conference in this maner: *Bishops of Canterburye, London and Winchester makinge earnest suite, that all things might stand as they did, leaste the papists should take offence, vvhoe might say, vvee vvould persvvade them to come to a church hauing errors in yt.* Like is the testimonie of a third protestant Copie tollowinge in the same place. And D. Morton concludeth this matter with this generall protestant Maxime, and grounde in their doctrine: *It is a generall Maxime, there is none in the churche, vvhose iudgment is of infallible authoritie.* Then an other Maxime is, that the protestants church is erroneous, & hath not true faith, for euery article of faith being reuealed of God, is most certaine & infallibly true.

Certaine dem. An. 1605. p. 42

Conference at Hamptō copie 1. annexed to B. Barlowes printed by Thōwindet.

Copie 2 sup

Copie 3.

Morton Apol part. 2. pag 315.

The 4. particular proteſtant demonſtration, is: becauſe english proteſtants by their owne teſtimonies, want the due miniſtration of Sacraments: an other thinge alſoe eſſentiall to the true church, by their owne Religion.

AS I haue proued in the former Chapter, that the proteſtants of England haue not the pure worde of God preached amonge them, becauſe by their owne teſtimonie they haue noe true and lawfull preachers: Soe I now demonſtrate, that they haue not the due miniſtration of Sacraments, becauſe they want a true and lawfull miniſtery, and ſacred miniſters to adminiſter them: for where the due and right Actor and doer of a thinge is not, the thinge cannot bee duely & righly done, becauſe euery externall Action is an emanation or doing of the effect from the agent.

Secondly I argue thus: Theſe proteſtants haue not ſacraments: Therfore not ſacraments duely miniſtred. The conſequence is euidently true: for where there is noe action or thinge to bee done, there yt cannot bee either dulie or vnduely done; becauſe yt can by noe wayes bee done. The Antecedent that theſe proteſtants haue not ſacraments, I thus demonſtrate from themſelues: for firſt they deny fyue of thoſe ſeuen which the Apoſtolick Romane church receaueth, onely retayning twoe as they themſelues

selues affirme, that is Baptisme, and the Lords supper as they name the moste holy sacrament of the Altar. Soe that if but one of these twoe, is wan t ng with them, they cannot bee said to haue sacraments in the plurall number, as their definition before containeth, but one onely sacrament; and if that is either wanting with them, or not duely ministred by them, they haue none at all duely ministred. Now that the blessed sacrament of the altar is wanting in their church, I thus demonstrate. First because as they acknowledg, it is to bee celebrated by a lawfully consecrated preist, or minister, as some of them rather call him, yt selfe beinge a sacrament of greateste consecration, and they haue not any such cõsecrated preist or minister in their church; therefore this soe sacred and consecrated holy sacrament, not being without such consecration and preist, is not in their church, and their breade and wyne is noe more a sacrament then that which in a tauerne is seet on the table by the drawer of the wine.

And for this present it is manifestly demonstrated by D Couell, and his priuiledging protestants, whoe entreating of lawfully called & sacred church preists, or ministers hath these words: *To these parsons God imparted power ouer his mistical body which is the societie of soules, & ouer that naturall, which is himselfe, for the knittinge of bothe in one, a worke which antiquitie doth call the making of Christs body.* And in an other booke hee writeth thus: *The power of the ministery by blessing visible Elements, it maketh them inuisible grace, it giueth dayly the holy ghost, it hath to dispose of that flesh, which was giuen for the*

Couell def. of Hook-pa. 87.

Couell mod. exam. pag. 105.

the life life of the worlde: and that blood which was powred out to redeme soules. Where wee see a diuine and miraculous consecration, and grace belonging to both these holy Sacraments, of Order to consecrate, and the most blessed Eucharist the bodie and blood of Christ to bee consecrated: both which as is manifest, are wanting in the english protestants church, by their owne both practise and writings. And to make this matter more euident, if it could bee, and further confirme, that these men want this sacred Order and Sacrament of preisthood to minister this and the other sacraments, hee writeth of yt againe in this maner. *It is a power, which neither prince nor potentate, kinge nor Caesar on earth cā giue Ministeriall power is a worke of seperation, because it seuereth them, that haue yt, from other men, and maketh them a speciall Order consecrated vnto the seruice of the moste highe in things, wherewith others may not meddle. The Character of Order is an actiue power, which giueth an Abilitie, publickly to administer the sacraments*. Then the pretended ministery of England, not being of this holy Order, as is proued from them before, hath noe power to minister sacraments, especiall this which consisteth in soe holy consecration, which they not onely want, but deny to bee exercised.

Conell def. sup. pa. 87. 88. 89. 91.

Therefore there remaineth but one Sacrament Baptisme, which these protestants can by any semblance of reason make claime vnto, & if this were graunted, yett they are allreadie by themselues condemned, not hauing either sacraments duely ministred, or sacraments how soeuer duely or vnduly ministred, and soe haue noe

noe note of the true church by their owne doctrine. But I will alsoe shew that by their owne testimonie they either haue not this sacrament, or not duely ministred. And thus I argue by their doctrine. Noe ministringe of Baptisme by women, lay men, or any but a lawfully admitted minister is duely ministred: But with protestants in England lawfull ministers doe not baptize by their owne testimonie: Therefore Baptisme with them is noe true baptisme, or not duely ministred by their owne iudgment. The maior proposition is proued by his Maiesties Censure in their Hampton Conference, where their Bishop Barlowe speaking of three things to bee then cheefely entreated writeth thus: *The third was priuate baptisme: if priuate for place, his maiestie thought it agreed with the vse of the primatiue church: if for parsons, that any but a lawfull minister might baptise any where, hee vtterly disliked: and in this point his highnes grewe somewhat earnest against the baptizing by Women, and laickes* The first of the other annexed protestant copies reporteth the Kings speache, in this maner: *Hee spake bitterly against priuate Baptisme, saying hee had as liue an ape as a woman should baptize his child* The next protestant copie of that conference speaketh thus: *The kinge concluded against priuate Baptisme.* By which it seemeth, that Baptisme ministred by any but a truely and lawfully ordered priest, or minister was not Baptisme: And then to proue the minor proposition, the englis protestants of england haue not true baptisme. Because as is proued before, by their owne writings, they haue not true ministers. And soe by

Coferece at Hampt. Court. pa. 8

Copie 1 sup.

Copie. 2.

comm. booke tit. publ. Baptisme.

their owne publicke communion booke, reaching, that none are *admitted into the Church of Christ but by Baptisme*: the protestants of England by their owne doctrine, are noe Christians. Which absurditie to follow vppon this doctrine, ioyned with the defect of their protestant ministery, may seeme to haue beene perceaued by D. Bilson their protestant Bishop of Winchester, for that protestant Author of the first copie writeth thus: *The Bishop of Winchester sayde, that if hee tooke away priuate baptisme, hee ouerthrew all antiquitie.*

Copie 1. of Conference sup.

Further I argue thus: The protestants of England by their owne testimonies to bee vsed in the next chapters, and as appeareth alsoe by them allreadie, are hereticks: therefore by their doctrie printed, their children are not to bee baptized, : And soe by them there is noe baptisme priuate or not priuate amonge them because they onely baptise children. The Antecedent is euident: and the consequent published by M. Ormerod in these wordes: *Children of hereticks, and of such as by excommunication, are cut from the church, may not bee baptised.* Therefore by these protestant positions, noe protestants in England being either to baptise, or bee baptized, there is noe Baptisme among them, much lesse Baptisme duely ministred, which is the poynt in question. And soe not any one sacrament to giue grace amonge them: therfore noe meruaile if soe greate & prophane sins & impieties raigne amõg them, as they testifie hereafter.

Ormerod dialog. 1.

Further: whereas it is proued, that Christ instituted all those seauen sacraments which bee vsed in the Romane church, with their gra-

ce,

ce, matter, forme, &c. these men doe not retayne any one, or not duely ministred by their owne testimonies: Therfore noe true church with them, nor spirituall communion to bee had with them.

To these I add this argument from themselues, soe agreing together in all materiall things such as sacraments bee: noe companie where the sacraments bee not, or not duely ministred, is the true church, or to bee communicated within Religion: But the english protestant supposed church by their owne testimonies, is such: Therefore it is not the true church, nor to bee communicated with in Religion, the maior proposition consisteth of their publicke, and Authorized article of Religion. *Articul. 19*

The minor is thus proued by these agreing protestants, M. Ormerod relateth their sentence in these words: *amonge the protestants, sacraments are vvickedly mangled, and prophaned, yea and vvickedly ministred.* For confirmation whereof, their Bishop Barlowe hath thus written, by the testimonie of their late Archbishop of Canterbury, and the Lord Chauncellor before the kinge: *The vicar of Ratesdale was proued before the Lord Archbishop to deale breade out of a baskett for the communion, euery man putting in his hand, and taking out a peece.* The protestant Author of the booke named, *An abridgment of Lincoln dioces*, writeth thus, of their publickly allowed practicall of Religion; *It appointeth sondry things, that tend directly to the prophanation, of the holy sacraments, either by prostituting them to vnvvorthie parsons, or administringe*

Ormer pict purit. l. 3 & dia.

Cōferēce at Hampton pag. 99.

Abridgmēt pag. 72.

them vnreuerently. And D. Willet the stiled *Professor of diuinitie*, seemeth to bee of the same opinion; And therefore counteth to retayne a name of a church vnto them, though they haue noe sacrament at all, not baptisme yt selfe to bee ministred in yt: whereuppon his words bee theise: *It is erreneous to thinke that Baptisme and the church can not bee seperated.*

Willet Antil pa. 127

The 5. Demonstration, is: Because these protestants manifestly acknowledge, that their pretended church is not the true church of Christ.

And by this it is euidently demonstrated by these protestants against themselues, that soe longe time pretending to bee reformers of Religion, and church, they are now conuinced by their owne Testimonies, not to haue the true church, but rather noe church of Christianitie att all. For whersoeuer the pure word of God is not preached, the sacraments duely ministred and lawfully called ministers to doe these things, there is not the true church, but rather noe christian church att all: But as is proued by these english protestants such is their state and condition: Therefore they eyther haue noe christian church at all, or at the leaste noe true church by their owne confession. Therefore noe spirituall communion to bee had with them, both propositions are graunted and proued by theses protestants before, and further may bee confirmed by these words

words of D. Feild for the maior proposition: *There is and allwayes hath beene a visible church, and that not consistinge of some fewe scattered Christians, without order of ministery, or use of sacraments: for all this we doe most Willingly yeeld unto.* And againe in this maner. *In the church of God is fownde an entire profession of the saving truth of God, Order of holy ministery, sacraments by vertue thereof administred, and a blessed unitie and fellowship of the people of God, &c. under the commaunde of lawfull pastors and guides.* And againe in his second booke hee maketh this a note vnseperable: *an vnion or connexion of men in profession, and use of sacraments, vnder lawfull pastors.* Therefore demonstration being made, by these protestants themselues, that their Church soe termed by them, wanteth these things, which is the second proposition: The Conclusion that their Congregation or pretended church, is noe church, or not the true church, is manifestly true: and soe not to bee communicated within Religion.

Feild pa. 21

Feild sup. pag. 25.

Feild l. 2. ca. 2. p. 40.

Further from soe well agreing protestants in all essentiall things, as they teache vs, I argue thus: Noe societie or companie of men affirmed by themselues, or men agreing with them in all essentiall and materiall, points of Religion, to bee noe church or not the true church, can in conscience bee taken and esteemd by others differing from them in Religion, to bee the true church, and to bee communicated with in sermons, seruyce, Sacraments &c. But the english protestants are in this condition: Therfore they haue not the true church, nor may bee communicated with in such things.

The maior proposition is euidently true: for noe testimonie is greater to a man then his owne iudgment vnderstanding, and conscience, and of others not differinge, beinge an internall lawe and direction vnto all men. The minor is thus proued by these their soe well agreeing protestants themselues: whose sentence is thus sett downe by D. Couell in these words: *The statute congregations of England are noe true churches*. And againe in these termes: *the protestant church of England is noe church at all*. And further thus: *the protestants of England haue noe forme of a church*, M. Ormerod likewise doth thus register their Censure, against themselues in this order: *The protestant church is not the true church of Christ*. And thus againe: *the protestant church in England is not the true church, it hath not soe much as the outward face and shew of the true church*. Then because D. Feild with others assure vs, *there is noe part of heauenly doctrine more necessarie in these daies, then to knovv the church, and true sponse of Christ, and that there is noe saluation, remission of synnes, or hope of eternall life out of the church*. This must needs bee a moste necessarie, essentiall, and materiall point in Religion; otherwise nothing is, or can bee necessarie, essentiall, or materiall, wherefore seinge their protestant Archbishop of Canterbury their protestant Bishop of Peterborough, their Doctors *Morton*, *Sutcliffe*, *Willet*, *Wotton*, *Povvell*, *Middleton*, and all protestants as they teach, doe hold that they all agree in euery essentiall point, & none *but papists and lyers affirme the contrary, and noe Goliath can proue yt*, they all agree and must conclu-

Couell def. of Hooke pag. 65. 75. pag. 74. Couell exã. pag. 3. Ormerod pict purit. k. 1. Ormer dial. 1. Feild episc. dedicat. of the church. Couell def. pa. 50. cont. Burg. p. 60. Wottõ def p. 441. &c. D. Abbot ag Hill. p. 101. 102. 236. 237. 247. doue persu p 32. mort. satisf p. 18. Sutcl. ag. kell pag. 42 will. Antil. p. 15. Midal. pap pa 201 Wottõ def.

conclude, that the protestants haue noe church, or not the true church: And soe noe spirituall communion is to bee had with them. *p.28. Coueil ag. apologet. epist. pag. 48.52. &c.*

The 6. particular protestant demonstration for Catholicks iust Recusancie, is: Because English protestants by their owne testimonies, are hereticks, and moste notorious hereticks.

FVRTHER I proceede in this matter, with this demonstration: noe societie, companie, or fellowship of men, that by their owne testimonies, or hereticks, may bee communicated with in spirituall things: But these english protestants are such: therefore not to bee communicated with, in such busines. The maior proposition is thus proued by these protestants. Their Bishop D. Doue writeth thus: *This proposition noe hereticks nor Scismaticks are to bee communicated withall, is vndoubtedly true, because it is grounted vppon scripture. Tit. 3. Ioh. ep. 2. Rom. 16.* M. Hull teaceth by many examples and testimonies of scriptures, and antiquitie in this maner: *Wee may not communicate vvith hereticks and men of a diuers Religion.* M. Ormerod is of the same opinion, M. Powell writeth thus: *With Idolaters & hereticks good men ought to haue noe communion.* D. Sutcliff handleth this point more at lardge: and first citeth the *Loadicean councell can. 31. 32. 33. which doth directly condemne communion vvith hereticks, either in*

Doue persuas. pag.

Hull Rom. pol. p. 30. 31. 32. 33. 34. Ormer. pag p. 51. Powell cons. pag. 8. in concl. Sutel exam. of petit p 9.

Mariadge or in prayer. And hee further speaketh thus: *The fourth councell of Cathage cap. 70. forbiddeth cleargie men all festings and fellowship vvith hereticks and Scismaticks.* Alsoe against communion with such people hee citeth these scriptures. *Deuter 13. Psal. 16. Deut. 16. Deut. 29. Zephan 1. Matth 7. Matth. 16. Gal 5. Apocal. 2. num 16. Iosue 23. 2. Corinth. 6.* And calleth euen *the tolleration of any false hereticall Religion, repugnant to Reasons of Religion and holy scriptares.* Hee telleth further; *such communion is reproued by the authoritie both of the fathers of the church, and of auntient christian Emperors.* For fathers hee citeth *S. Athanasius, Gregorie Naziancen, Hierome, Augustine, Ambrose, Irenaeus, Dionysius, Heraclas. Optatus of Meleuit.* And addeth thus: *Eusebius l. 7. hist c. 6. by the authoritie of Dyoninisius and Heraclas, proueth, that such as conuerse vvith hereticks are excommunicate.* For Emperors hee alleadgeth the degrees of these primatiue christiã Emperors, *Constãtine, Gratian, Valentinian, Theodosius, Arcadius, Honorius, Martianus, and Iustinian.* And to conclude, that all protestants will seeme to bee of the same opinion, the protestant Author of the booke named *Abridgment of a booke of the ministers of Lincoln dioces,* writeth thus: *By the iudgment of the godly learned of all churches, and ages, vvho haue constantly taught and giuen testimonie to this truth, that Christians are bounde to cast of the ceremonies, and religeous customes of pagans, Ievves, Idolaters and hereticks and carefully to shun all conformitie vvith them.* And for this auoyding of communion, hee citeth *the first generall councell of Nice, Augustine, Tertullian, Pope Melchia-*

Sutel. sup. pa. 5. 6. 7. 8.

sup. pa. 10. 11. cap. 3.

pag. 11.

Abridgmẽt An 1605. pag. 18.

Sup. pa. 18. 19. 20. 21. 22. 23.

Melchiades, Ambrose, Gregorie the greate, S. Leo, the church of Scotland, Oecolampadius, Caluin, Bucer, Musculus, Peter martyr, Beza, Zanchius, Pezelius, Mollerus, Szegedinus, Danaus, Michaeus, Zepperus, Wigandus, M. Rogers, the late Queenes iniunctions, her Canons, Bishop Iewell, B. Pilkinton, B. Westphalinge, Bilson, D Humfry, D. Fulke, D. Andrewes, D. Sutcliffe, and other protestants. Soe that wee see, by these men, that this is onely the doctrine of the primatiue Councells, fathers Emperors and the present catholicke church, but generally of protestants themselues.

The second proposition, that these protestants are hereticks, is directly proued before by their owne writings: for men obstinately settinge vpp, and mayntayninge against their lawfull superior, and commaunding Authoritie, a congregation of men wanting true preaching of the word of God, due ministration of sacramens, and an intruded and vsurped ministery, as by their owne testimonies they haue longe tiue done, and still doe, must needs bee hereticks. For thus they define heresie: *Hereticks are men obstinately erringe in some fundamentall poynt.* Such as these bee by their owne doctrine before. And these againe: *Hee is an heretick, which soe swarueth from the wholesome doctrine, as contemning the iudgment both of God, and the church, persisteth in his opinion, and breaketh the peace of the church.* As these men haue longe time done in the highest degree and soe still perseuere. *Couell exā. pag. 202. Ormerod dial. 2.*

Secondly, as I haue alsoe proued before, D. Couell writeth thus: *Hereticks are they, whose* *Couell exā. pag. 199.*

directly gayneſay ſome article of our faith, & are, or haue beene condemned by ſome generall Councell. But theſe proteſtants are in this ſtate condemned, as they haue acknowledged in diuers ſuch articles, by diuers councells which they write and teſtifie to bee generall, as the ſecond Nicene Councell, the Councell of Florence, Conſtance Laterane and others, and not in ſome one article of faith, though that by their recited definition were ſufficient to make them hereticks, but in all or the cheefeſt articles of their Religion, and yett not onely obſtinately they defend their Errors againſt theſe allowed generall Councells, and the whole Catholicke church, but moſte vnchriſtianely and heretically haue in their ſubſcribed article condemned theſe their lawfull iudges, to haue erred in thoſe things: which is the greateſt and moſte notorious act of hereſie, that can bee, and ſuch as deſtroyeth all true Religion. Therefore by their owne Cenſure they are notorious hereticks, & not to bee communicated withall, in matters of Religion.

Artic. 19.

Thirdly I ſuppoſe in this place breefely, which theſe proteſtants before haue teſtified at lardge, that they all agree *in fundamentall points*, without variance at all, And that definition of hereſie by them before, *Hereticks are men obſtinately erring in ſome fundamentall point*: And I argue theſe: whoſoeuer by themſelues, pretended to agree in all fundamentall, eſſentiall and materiall things, are yett by them ſelues often cenſured, denounced and adiuged to bee hereticks, are to bee eſteemed for ſuch, and not to bee communicated with in Religeous

Couell exā. pag. 202.

geous things: But these english protestants by their owne Censures and iudgments are in this condition: Therefore to bee esteemed, and in spirituall communication to bee auoided as hereticks. The maior proposition is euidently true: for as the christian philosopher writeth: *Satis firmum argumentum est, &c. That argument or euidence that is giuen of the enemyes themselues, is stronge enough to proue the truthe:* for noe man will deny that, which both frends and opposites affirme. The minor proposition, that english protestants by their owne censures are hereticks is proued by them in this order. D. Willet writeth in these words: *protestants haue sett a foote straunge nouelties, & paradoxes, vvhirle pitt poynts, bubbles of newv doctrine, straunge and vnsounde positions, contrary to the scripture.* Therefore by their doctrine, hereticall; and they bee hereticks, which M. Parkes speaking of them plainely testifieth in these words: *they haue pestilent heresies.* And againe: *They are heretically, and sacriledgeous.* M. Ormerod writeth of these soe well agreing protestants in this maner; *They are in the compasse of heresie.* And againe; *They doe resemble the Anabaptists,* condemned hereticks, *in aboue foure-score seuerall things.* And further these; *They ioyne sondrie things vvith the pharises, Apostolicks, Aerians, Pepusians, Petrobusians, Florinians, Cerinthians, Nazarens, Beguardines, Ebionites, Catabaptites, Catheristes, Iouinians, &c.* All which bee condemned hereticks; both by this mans, & other protestants iudgment. And hee addeth further in these words: *there vvas scarce heresie inuented by old hereticks vvhich they haue not ioyned*

Lactant firman. Instit. l 4. de vera sap. cap. 12.

Willet apud Parkes. p. 20

Parkes ag. lymb. in pref sup. ep. ded.

Ormer. dial. 2.

Ormer. pill pur. in titul

Ormer. dial. 1.

Ormer. dial. 2.

ioyned in, reuiue and renewe with fresh and newe colours. Therefore by their owne testimonie they are hereticks; if hereticks, or notorious hereticks bee hereticks.

Againe I argue in this maner; whosoeuer are obstinate in their errors, being such, that strike at mayne points of faith, shake the foundation it selfe, heauen and hell, the diuinitie, humanitie, and the verie soule, and saluation of Christ, are to bee auoyded as hereticks; But these english agreeing protestants, by their owne writings, are such; Therefore to bee auoyded as hereticks. The maior proposition is euidently true. The minor proposition is thus proued by M. Parkes, whoe in his booke dedicated to their late Archbishop of Canterbury D. Bancroft writeth of these agreing protestants in these words: *They are headestronge, and hardened in error, they stricke at mayne points of faith, shaking the foundation it selfe, and calling in question heauen and hell, the diuinitie and humanitie, yea the very soule and saluation of our Sauiour himselfe*. Therefore hereticks by their owne testimonie.

Parkes epist. dedic.

Further I argue thus; whatsoeuer pretended Religion, doth soe swarue from the holy scriptures, and Gods commaundments, that it cannot bee kept without breach of them, and is soe notoriously impious, that by those of their owne profession, and accompted godly amonge them, it hath beene accompted to haue noe lawes, noe good order, noe discipline &c. is hereticall; But the english protestant Religion by their owne confession, is such: Therefore hereticall, and not to bee communicated with in

spiri-

spirituall things. The maior proposition is manifestly true. And the minor is thus proued by these protestants themselues. The english protestant author of the booke named *certayne demaunds*, writeth in these words: *the protestant Religion of England cannot bee kept without breach of the commaundements*. M Ormerod writeth thus. *it hath beene conceaued by godly men in forreyne Contreyes, that the englisp protestants haue noe lawes, noe good orders, noe discipline, but that euery man may doe what hee list*. Therefore if their owne godly brethren in Religion, and by their owne Relation, as he ther reproueth, haue thus conceated of them, it will bee pardonable in Catholicks to thinke of them as themselues doe and reporte; and soe wee may not communicate with such hereticks; especially when D Couell againe writeth the like in this maner; *The begynnings, the proceedings, & the end of them, both in England and Scotland, serue to this end, that order may cease*. Therefore they are hereticks.

Cert. demaūds An. 1605. p. 42. Ormer pill pur. c. 3.

Couell def. of Hooker pag. 24.

And to passe ouer this generall state of heresie, whereof they are thus manifestly conuicted, by their owne testimonie, I will breefely sett downe, how by their owne confessionalsoe, they are guiltie of diuers other particular, and singular heresies, errors, and paradoxes in Religion, suffered, allowed, and maintayned amonge them; and soe consequently for that cause alsoe not to bee communicated with in matters of Religion; some of them bee recorded or mayntayned by these protestants. M Ormerod setteth downe one of their doctrines in these words; *children of hereticks, and of such as by ex-*

Ormer dial. 1.

by excommunication, are cut from the church, may not bee baptized. By which opinion ioyned with their other protestant doctrines before, the children of all protestants must needs bee damned, because there is noe saluation without baptisme. Their Bishop of Winchester D. Bilson writeth these; *I doe not finde any scriptures that allowe the Saincts deceased, the same place of glorie, where Christ now is at the right hand of God, in the highest heauens, till the laste day come.* Then If noe scriptures teach yt, protestants receauing noe other rule, cannot beleeue yt, and soe by D. Couells sentence; *they dissolue that communion of Saincts, which wee professe to beleeue as an article of Gods truthe.* The doctrine of Christs discēt into hell is an article of our Creede, & the protestants censure puritans for hereticks for denying of yt; yett M. Ormerod a professed writer against puritans condemninge them of many heresies teacheth this doctrine; *The beleefe of Christ discending into hell, to fetch prisoners thence, is like the fable of Hercules, going to hell to fetch thence Theseus, Pirothous and Cerberus.* Thus hee hath written with publicke applause and priuiledge, of this Article of our faith. Therefore M. Parkes setteth downe their protestants opinion herein in this maner; *Christs discent into hell is noe Article of our Creede, but an intruded fable, a patch which some Cobler, or patcher, patched to the Creede; it is against the Analogie of our faith, it ingēdreth many inconueniences, many absurde opinions, friuolous fables, and phantasticall visions.* The common opinion of protestants in their arguments against transsubstantiation, & Christs reall presence in the blessed sacrament, of the

Bilson surū p. 541. 552.

Couell ag. Burg. p. 90.

Ormer. dial. 2.

Ormer. paganot. pag.

Parkes p. 92

of the altar, is that, the true naturall properties of a bodie cannot bee seperated from yt. Yett M. Powell with priuiledge writeth thus: *The bodie of Christ after his resurrection had not the naturall properties of a bodie.* Then by their doctrine yt was not a true bodie, and soe noe true resurrection, and that article of our Creede also is publickly denyed: and soe there is noe resurrection of the bodie, as followeth by S Paules doctrine and reasoning thus, by their owne translation: *if Christ bee not risen, thē is our preaching vayne, and your faith also is vayne, and if Christ bee not raised, your faith is vaine, you are yett in your synnes. And soe they which are a sheepe in Christ, are perished.* And soe there is noe Resurrection, of the bodie noe immortalitie of the soule by this doctrine, for a thinge perished is not, but hath ceased to bee. Therefore M. Parkes writeth of these protestant as before: *they strike at mayne points of faith shaking the foundation it selfe, and calling in question heauen and hell, the diuinitie and humanitie, yea the verie soule and saluation of our sauiour himselfe.* And to make it apparant that they generally giue way to all infidelitie; The same M. Powell highely commended by D. Sutcliffe, writeth thus, with publicke approbation; *it is noe more certaine that God is in heauen, Creator of visible & inuisible things, and Iesus Christ the true messias, then that the pope of Rome is the greate Antichrist and the papall church the synagoge of Antichrist.* But I haue made euident demonstration before, by their owne testimonies, that it is soe far from truth, or apparance thereof, that the pope is Antichrist, or the papall church his Sinagoge, that

Powell de Antich. pa. 499.

1. Corint. 15 v. 14. 17. 18

Parkes epi. dedic.

Powell pref. I. de Antich.

that they haue proued that church to bee the true church of Christ, and the Pope to bee the true lawfull vicar of Christ, supreame heade of his holy catholicke Church, on earth; and to whome all Christians in the worlde doe owe obedience in religeous busines. Therefore these protestants by their owne published and priuiledged writing haue denyed God; And Christ Iesus is not the true Messias by their doctrine. Then noe meruayle though D. Feild D. Willet M. Powell and others deny the virginitie of our ladie (for shame I omit their vnseemely words) and others write: *Dauid is still in hell to this day* when they teach that Christ delyuered none from thence, neither is the Messias. Yett other protestants sette all men at libertie, to beleeue, and lyue as they list, to bee turkes, Iewes, pagans, or whatsoeuer, for they shall all bee saued, not withstanding by Christ whome they haue these dishonored and denyed; The words of the protestant Author of the booke called Surney, &c. bee these; *The english protestants teache that Christ hath actually and effectually redeemed all men whatsoeuer.* Therefore by them all men turkes, Iewes, pagans, &c. must needs bee saued; because an act, and effect acted and effected, cannot bee vnacted or vneffected. M. Wotton seing how other protestants had ouerthrowne the lawe and Religion of Christ, laboureth for himselfe likewise to euacuate the promise to Abraham, and the lawe of Moyses, and leaue all mankinde in originall syn contracted from Adam and writeth thus;

D Feild l. 3 c 3 p. 139. will Antil. p. 13. Powell l de Antichrist. p. 494 &c apud parkes pa. sect. 23.

Surn. of cō. B pa. 119.

Wottō def. of perk. pag. 447. *Circumcision was not prouided for remedie of originall sinne, any more then for actuall, neither did it reme-*

it remedie the one or the other. The like heresies, and detestable errors publickly printed, and priuiledged amonge them, as alsoe their Authors, and mayntayners are too many to bee alleadged, therefore to giue some coniecture of the rest I will propose one Doctor and Professor of diuinitie in their church, a man highly commended in protestants iudgment, whoe to omitt all other his bookes and erroneous places in them, in one onely place of his publickly warranted and priuiledged Antilogie. This professor Doctor Willet writeth thus: *Tyndalls opinios are sounde & good doctrine as hee prooued them, and M. Foxe maintaineth them.* Some of them as they were propounded by Tyndall and maintayned by Foxe doe followe in theise words: *The lawe maketh vs to hate God. It is vnpossible for vs to consent to the will of God. The lawe requireth vnpossible thinges of vs.* Speaking of mā he speaketh thus: *Christ is in thee, & thou in him, knitt together vnseperably, neither cāst thou bee dāned, except Christ be dāned with thee: neither can Christ bee saued, except thou bee saued with him. Euery man is Lord of other mens goods. I am bounde to loue the Turke with all my might, and power, yea and aboue my power. There is noe worke better then an other, to please God, to make Water, to washe dishes, to bee a Sowter, or an Apostle all is one, to washe dishes, and to preache is all one touching the deed to please God. To worshipp God otherwise, then to beleeue that hee is Iust, and true in his promises is to make God an Idoll God moued the hartes of the Egiptians to hate the people, likewise hee moued kings. Paule was of higher Authoritie then Peter. If S. Paule were alyue I would*

Willet Andalls opinios pag. 203

Foxe to. 2. mon. in Tyndall first edition.

compare my ſelfe to S. Paule, and bee as good as hee. The children of faithe are vnder noe lawe. God bindeth vs to that which is vnpoſſible for vs to accomplishe: ſynne cannot condemne vs. Soe longe as the Succeſſors of the Apoſtles were perſecuted, and martyred, there were good chriſtian men, and not longer. All theſe and other ſuch damnable poſitions are mayntayned in one place of this proteſtant Doctors booke dedicated to his maieſtie, appovnted to bee written by their Archbiſhop D. Bancroft, and publiſhed with common priuiledge. Wherevppon, and from ſuch like proceedings the proteſtant Author of the booke named Aduertiſement, ſpeaking of the errors of this their engliſh proteſtant Religion, writeth thus: *Millions of millions runne to eternall flames. Chriſtianitie is denyed in England by publicke Authoritie.* Of other their hereſies, helliſh errors, and damnable deuiſes, againſt the authoritie Regall, and cyuill power of Princes, and ſuch morall affaires, I will entreate hereafter, in the meane time I add theſe proteſtant poſitions, regiſtred by M. Ormerod in theſe wordes: *All ſynnes are equall it is as greate a ſynne, to doe any ſeruile worke vppon the ſabboth day, as to doe murther, and committ adultery, it is as greate a ſynne, to throwe a boule on the ſabbeath day, as to kill a man. It is as greate a ſyn to kill a mans cocke, as to kill his Seruant.*

Aduertiſement. An. 1604.

Ormerod. dial. 1.

Biliõ Surv. pag. 467.

Bilſ. præf. ſup.

Their Biſhop of Wincheſter D. Bilſon ſetteth downe other their ſtraunge errors in this maner: *the proteſtants cleave not Chriſt from ſynne, it was riſe in the pulpitts, and vſuall in Catechiſmes that the death of Chriſt Ieſus on the croſſe, and his blood ſhedd for the remiſſion of our ſyns,*

fyns, were the leaſte cauſe, and meane of our Redemption. And reciting further theſe proteſtants doctrines, thus relateth them: *Chriſts will was contrary to Gods will. Chriſt in his agonie knevv not Gods will. Chriſt was forſaken both in bodie & ſoule. Chriſt ſuffered hell Torments. Chriſt ſuffered the paynes of hell. Chriſt ſuffered the death of the ſoule. the death of the ſoule is ſuch paynes and ſufferings of Gods wrathe, as allwayes accompanie them that are ſeperated from the grace and loue of God. God did forſake Chriſt.* Thus our moſt bleſſed Sauiour, Redeemer of mankinde, & conſequently, both Chriſtians, and all mankinde is damned with him by theſe blaſphemous proteſtāts. M. Parkes hath told vs that: *the parſon of Chriſt is prophanely & irreligeouſly ſpoken of, the ſcripture is falſefyed to faſtē blaſphemie vpon Chriſt, heauen & hell, the diuinity & humanity, yea the verie ſoule and ſaluation of Chriſt our Sauiour himſelfe, is called in queſtiō.* M. Powell hath published with publicke allowāce in his booke printed by Robert Barker the kings printer, this doctrine: *To holde that Chriſt was a lawe maker is an inſolent pſeudographema falſe ſcripture.* M. Parkes againe complaineth thus: *The Creede it ſelfe which hath allwayes baene the verie badge and Cognizance, vvhereby to diſcerne and know the faithfull from vnbeleeuers, Chriſtians from heathens, and Catholicks from hereticks, is the mayne point in queſtiō.* Which is cōfirmed by their Biſhop Barlowe in his ſermon before the kinge in theſe wordes: *The whelps of thoſe beaſts are multiplied vvith vs in England, of which S Paule ſpeaketh* (1. Cor. 15. 32.) *vvhich made a leſſe of the ſoules immortalitie, and the bodies reſurreſtion.*

p.466.474. & def. pag. 126. 122. Bilſon ſup. pa.490 def. p.134. Bilſ. p.496.486. def pa.131. 136. Bilſ. p.497.503. def pa.127. 138. Bilſ. p. 515. def. pa. 141. Bilſ. p. 517. def. pag.142. Parkes epiſ. dedicat. & pag.139. & ſect. 20. Powell de diaphor. ep. dedicat. Parkes apol. epiſt. dedic. Barl: ſerm. ſeptem. 21. An 1606.

D. George Abb. against D. Hill p.101.

Therefore seing these bee the moste materiall, essentiall and fundamentall points in Religion: and their present protestant Archbishop hath peremptorily told vs.: *protestants and puritanes did never differ in any point of substance, wee all ioyne in all materiall points of salvation, and not Goliath against vs can prove the contrary*. And M Powell saith: *Hee lyeth which saith they differ in substantiall points*: they are all guiltie of these heresies.

Powell ag. epis. apol. pag. 52.

The 7. particular protestant demonstration for Catholicks iust recusancie, is: Because English protestants by their owne writings are Scismaticks.

FVRTHER, that these english protestants are Scismaticks, and soe by that title alsoe, not to bee communicated with in spirituall things, is manifest, by that which is written before; and more directly in this order followinge. Noe Scismaticks are to bee communicated with in Religeous matters: But the protestants of England by their owne testimonies, are Scismaticks: Therefore not to bee communicated with in such busines. The maior proposition is euidently true, and before graunted by these protestans, for this time I will therefore onely cite their Bishop of Peterborough D. Doue his words bee these, *This proposition, noe hereticks nor Scismaticks are to bee communicated withall, is vndoubtedly true, because it is grounded*

Doue perswas. pag.

vppon

vppon scripture, &c. The minor proposition, that english protestants bee Scismaticks, is proued by this their owne definition of Scisme, published by D. Feild in this maner: *Scisme is a breache of the vnitie of the churche, the vnitie of the church consisteth in three things. First the subiection of the people to their lawfull pastors. Secondly the connexion and communion with many particular churches, and the pastors of them, haue amonge themselues: Thirdly in holdinge the same Rule of faith.* Then, if Scisme is a breache of the vnitie of the church, and this vnitie consisteth in three things, and soe by breakinge any of them, Scisme is contracted; if I shall but onely proue, they haue broken this vnitie in one, they are proued Scismaticks by their owne proceedings. But to proue them to bee in the highest degree of Scisme, I will make demonstration, that they are guiltie in breakinge all these vnities. And first concerninge their first vnitie *of subiection to lawfull Pastors*: I argue thus. At the begynning of protestancie either the pastors of the Romane church namely the Pope, when they reuolted from him were true pastors or not: if they were not, then their pretended ordination and Episcopalitie from thence is voyde, if they were their true pastors, then they are Scismaticks for their reuolt and disobedience vnto him. *Feild l. 3. c. 5. pa. 70.*

Secondly I proue yt thus: euery church not clayminge to bee supreame, the superior, mother, or commaunding church, and yett submitting yt selfe and obedient vnto none, is scismaticall: for not to obey a lawfull superior Pastor, is scisme, and their Bishop Barlowe

Barl. serm. Sept. 21. 1606. hath told vs before, *that maioritie of Bishops is an apostolicall tradition, in all the vvorlde, enacted for succedinge posteritie, a canon or constitution of the vvhole Trinitie*: Therefore the english protestant church neuer clayminge this maioritie aboue others, and yett obstinately repugnant and disobedient to that, which euer had this Maioritie, which as is proued by them before is the Romane church, must needs bee sciſmaticall.

Feild l. 4. ca. 5 p 201. Thirdly D. Feild and these his protestants haue assured vs: *That amonge those different degrees of obedience, which wee must yeeld to them, that commaunde and teache vs in the church of God, wee must more especially respect the church of Rome. then Catholicke Doctors, the authoritie of catholicke Bishops, or other churches though apostolicke*. Therefore the englisſh protestants soe willfully and maliciously disobedient and contumelious vnto yt, are Sciſmaticks by their owne iudgment.

Secondly concerning his second vnitie, whose breach maketh Sciſme, and is as hee saith,

Feild l. 3. pag. 70 &c. *The connexion and Communion vvhich many particular churches and pastors of them, haue amonge themselues*: The english protestants haue not communion, or connexion with any either true or pretended churche in the worlde, in their cheefest poynts of connexion, communion, or coordination, as namely in their pretended Bishops, and the manner of making them; in Rulinge their congregation, in the temporall princes supreamacie, &c. Therefore by breach of this vnitie alsoe they are Sciſmaticks, by their owne Rule. For Confirmation whereof D. Co-

uell

uell setteth downe the doctrine of other protestant churches in these words: *there is noe church where the gouernment by elders, or presbytery wanteth, t: is being as essentiall as either the Worde or sacraments.* And the protestant Author of the booke called Suruey writeth thus: *The english churches differ from all other reformed churches.* That they differ from the Romane and all other churches they willingly acknowledge, therefore they are Scismaticks by their owne Censure. For here wee see, that there is noe true and reall connexion and communion of the english protestant congregation or pretended Pastors, Bishops or ministerie with any either true or pretended church, catholicke or protestant, reformed or not reformed pastors, presbyterie, or whatsoeuer they will terme them, in all the world. And by this alsoe it is euident that they are Scismaticks by breakinge the third protestant vnitie, *In holdinge the same Rule of faith*: for these english protestants agreing with noe other church, true or false in the Rule of faith as before, must needs be Scismaticks alsoe by this title And soe moste notorious in this offence of scisme, hauinge obstinately dissolued all christian vnities, by their owne confession.

Couell def. of Hook pa. 33.

Suru. of comm B. pag. 24.

Further I argue thus: whosoeuer by mayntayninge their sect or faction in Religion, are forced to such absurdities, that by the testimonies of their owne Brethren in Religion, they make themselues and all of their doctrine to bee Scismaticks, are to bee esteemed such: But the english protestants are in this case: therefore Scismaticks by their owne sentence. The

maior proposition is euident: And the minor alsoe proued by them before: and now breefely in this maner: The protestant authors of the *offer of Conference*, supposing that the english parlament protestants will defend their proceedings as they doe, write in these words:

Offer of Conference pag. 11. *They cannot see how possibly, by the Rules of diuinitie, the seperation of our churches from the church of Rome, and from the Pope supreame heade thereof can bee iustified.* Then by their owne Rules before, they are scismaticks which the same protestants protest expressely in this maner. *They protest to all the world that the Pope and the church of Rome, and in them God and Christ Iesus himself e, haue had greate wronge and indignitie offered vnto them; and that all the protestant churches are scismaticall in forsakinge vnitie and communion with them.* Which is further confirmed by an other of their reformed brethren though writinge some what later then my sixe yeares limitation, whoe speaketh in this order:

sup pag 16.

Declaratio of the misterie of iniquitie An. 1612. pag. 156. *As wee haue saide vnto you called Brounists, soe wee say to England, and to the presbytery, holdinge of the Pope and that profession as you doe; Then haue you of England and all the nations of the earthe synned greately to seperate from Rome, in that you were all of one bodie, and members one of an other, and being beleeuers in Christ Iesus, they are your brethren, and ought not to seperate from Rome as you haue done. If you of England and the presbyterie and you called Brounists did make any conscience to walke by the Rules of Christs herein, you would not walke towards Rome as you doe.*

Againe I argue in this maner: whosoeuer are, either by themselues, or others that bee in their

their opinion learned, and consenting with them, in all essentiall and materiall points, condemned and censured to bee Scismaticks, are to bee adiudged, and auoyded as such, in spirituall communications; But these english protestants both parlamentaries and puritanes are in this state; Therefore to bee as such adiudged and forsaken in Religeous communications. The maior is euidently true, because to bee in Scisme which excludeth forth of the true church, out of which by these protestants before, *there is noe hope of saluation*, is a point both materiall and essentiall in Religion. The minor proposition is proued by these protestants, and puritanes, mutually condemning themselues, & their essentially agreing brethren, to bee scismaticks. Firſt their late protestaut Archbishop of Canterbury D. Bancroft, then of London, in their publick Conference before the kinge calleth them scismaticks; yt is thus recorded for action, by their Bishop Barlowe, in these wordes: *The Bishop of London kneelinge downe, moste humbly desired his maiestie, that the auntient Canon might bee remembred, which saith that Scismatici contra Episcopos, non sunt audiendi. Sciſmaticks are not to bee hard against Bishops.* *Cõference at Hampton Court p. 26.*

M. Ormerod speaketh of them in this maner: *They persseuer in inueterate and olde Sciſme, which by the auntient fathers and protestants alsoe maketh heresie.* Therefore protestants are both scismaticks and hereticks. *Ormer. dial. 2.*

M. Powell himselfe a puritane writeth thus of them: *They are Scismaticall, they are in sciſme, their case is scismaticall, they haue phanaticall giddines, Scismes, factions and innouation, they are sowers of sedition,* *Powell conf pa. 11. 16. 19. pag. 25. 35. 48. 52.*

Scisme and faction, they are scismaticks, they are guiltie of scisme. M. Parkes calleth them *Scismaticall, hereticall and sacriledgeous, they are headistronge in scisme and hardened in error.* How the puritane protestants, vppon the groundes of our english protestants haue condemned all protestãt churches to be scismatical against the church and Pope of Rome, is related before, and the protestant author of the booke named certaine considerations, giueth this testimonie: *The protestants of England syn against God in their proceedings, their Religion is seditious, a sect, Scisme, it is much like to an euill herbe or vveede, vvhich if it bee not (beede y rooted vp, but suffered to (breade, vvill soone ouerspreade the gardons of God vvith vice, and impietie, as there will scarce bee any roume left for vertue and pietie.* And D. Couell a man of best temper in writing amonge them, speaketh thus of their english protestants; *The scismes and diuisions amongst vs haue made a number renounce their office.* Then if the protestant Ministers themselues haue thus obserued themselues to bee in Scismes, and therevppon renounced their office and communion, Catholicks may not now begyn to communicate with them, thus by themselues condemned for Scismaticks.

Parkes Apol epist. ded.

Cert. consid Ap. 1565. ep. dedicat.

Couell exa. pag. 139.

The 8. particular proteſtant demonſtration, for Catholicks iuſt Recuſancie, is: Becauſe the publicke proteſtant Seruice, at which they refuſe to bee preſent, and communicate in, is falſe, hereticall, iuſtely condemned and damnable by their owne doctrine.

NOw to come to their pretẽded church ſeruice it ſelfe, at which, becauſe Catholicks moſte iuſtely as before, refuſe to bee preſent, and for ſuch Recuſancie or Refuſall, are moſte vniuſtly and aboue the meaſure of puniſhment of the greateſt and notorious ſyns, excepting treaſons and matters of ſtate, punished and afflicted, being conteyned in that their ſoe called Communion Booke or Booke of common prayers, I argue thus. Noe man may communicate with Hereticks and Scifmaticks, eſpeciallie in prayers and publicke ſeruice, not onely inuented and vſed, without the allowance of the true and lawfull paſtors, but directly oppoſite and repugnant to the higheſt ſpirituall authoritie, and iuriſdiction: But the engliſh proteſtants by their owne teſtimonies before, are in this caſe: Therefore not to bee communicated with in ſuch prayers and ſeruice.

Secondly I argue thus: noe new deuiſed order of prayer deuiſed by, conſortinge vnto, and in it ſelfe conteyninge and approuinge a Religion contrary to holy ſcriprures, both the written

ten and vnwritten word of God, generall Councells, decrees and doctrine of the primatiue Popes, and fathers, and to all churches of Christendome, both present, and heretofore, derogatorie both to the triumphant, militant, and patient church of Christ, where all sacraments and instruments of grace either are absolutely denyed, or soe vnduely and prophanely vsed, that all grace by them is taken away from the lyuinge, from them that die, from Cleargie, from laitie, for the maried, vnmaryed, olde, younge, Ritch and pore, and where there is noe true ministery, nor church to haue any hope of saluation in, may bee communicated withall, especially if these moste greuous and enormeous absurdities and inconueniences bee proued and made apparant by the cheife professors themselues of such a supposed Religion: But the lamentable case and condition of these englisth protestants as is demonstratiuely proued by them befor, is such, as is her recited: Therfore their seruice not to be communicated with, vnder moste damnable and desperate syn.

Thirdly I argue in this maner: whatsoeuer seruyce, rite of sacraments, or fashion of prayer was condemned by the best learned protestants of England, Scotland, Fraunce, &c. to bee foolish trifelinge, and by reason apparant, to bee disallowed, and yett was deuised, and allowed by the onely authoritie of an vnlearned childe, kinge Edward 6. and Queene Elizabeth a woman, not onely repugnant vnto the publicke approued office of our mother and commaundinge church, the church of Rome, but different from the customs of all protestant churches

thes, may not bee communicated withall: But the english protestant Seruice and booke of common prayer is such, by these protestants themselues: Therfore by them not to bee communicated with. The maior proposition is euidently true: for the seruice that should bee soe receaued by any particular and not commaunding church (as the english is not, against) the vse, order, and doctrine of all other churches, true or pretended, must needs bee both scismaticall, and hereticall. The minor proposition is thus proued: first that the english protestant seruice is repugnant vnto the publicke seruice of the latine, greeke, Armenian & other auntient churches, it is euident by their liturgies, Masses, litanies, &c, conteining the doctrines of transubstantiation, prayer to Saints, for the deade, &c. how it differeth from other protestant churches, and was condemned by the best learned protestants of them, is thus proued by protestants themselues. First D. Couell writeth in these words: *The protestant Bishop of London Ridley* (a cheefe martyr with M. Foxe) *wrote vnto M. Grindall* (after their protestant Archbishop of Canterbury), *that a man of witt and learninge may finde to make apparant reasons against the booke of common prayer.* Then I may first conclude that this their pseudomartyr, practizing that Booke and seruice against witt and learninge, was either vnlearned and wittles, or without Religion, grace and conscience, or both, as others succeding vnto him bee by his Censure, and such Booke and seruice not to bee communicated with. And to shew that this opinion of their Bishop Ridley, was not

Miss. S. Iacobi Christ. Basil. Æthiopum Mussarob. Gregor. & Couell against Burg pag. 69.

not singular but common amonge those first protestants, he writeth thus in another treatise: *The first protestants of this kingdome in a letter subscribed with eleuen of their hands, whereof Knoxe Gilby, Whittingam, & Goodman were foure, moste of them suerly hauing both learninge, & iudgment, call the english protestant Ceremonies, trifles and superfluous Ceremonies*. From whence I first conclude, that their seruice soe censured with soe many learned and iudicious men, as this protestant esteemeth them, may not bee communicated with. Secondly I conclude this their protestant Religion and seruice to bee new against all former churches and ages and soe hereticall. For hee callerh those Censurers of the communion Booke first deuised vnder kinge Edward 6. *The first protestants of this kingdome* Therefore this their religion neuer maintayned, or taught before, is new and hereticall. For Scotland this protestant Doctor hath told vs before, that Knoxe their cheise protestant disallowed this their seruice: which hee testifieth alsoe in his booke against Burges in these words: *Knoxe disallowed the communion booke.* And the fame of Knoxe was soe highely applauded with protestants; That D. Sutcliffe hath tolde vs before, that their Brethren in Scotland had imposition of hands from Knoxe: therefore Knoxe not being a Bishop must needs bee an Apostle extraordinarie, or greater in his iudgment. For France and Suitcerland Caluine and Bucer are renowned amonge protestants, and yett the same protestant Doctor writeth thus: *Bucer Censured the communion booke. Caluine censured the communion booke, to conteyne many fooleries,*

Couell exā. pag. 72.

Couell against Burg pag. 69.

Couell sup. pa. 69. 122. pag 47.

fooleries. And in an other booke in this maner: *Caluine, whoe was in maner of an Oracle of God to all churches that were reformed, gaue this Censure of the english communion booke, translated into latine, to haue his iudgment of it, that many foolish things were in yt, not that puritie which was to bee desired, vvas to bee filed from the rust, corrected and many things cleane taken avvay.* For Germanie the protestant Author of the Relation of the state of religion hath these words: *The princes and people in Germanie haue Caluinists in greate detestation, not for bearing to professe openly, they vvill returne to the papacie, rather then euer admitt that sacramētaris & predestinaris pestilence* Therfore Catholicks may not communicate with their country protestants, in their english seruice soe generally condemned, both by themselues, and all forreyne protestants. Againe I argue thus. *Examinat. pag. 183.* *Relation of Relig. c. 454.*

Noe seruice, or fashion of prayer, and Sacraments, that is by the practizers of them, and those which in their Iudgmēt agree with them, in all materiall points, condemned to haue grosse errors, manifest impieties, grosse and palpable repugnancie, euen in necessarie and essentiall points of Religion, misapplyeth scriptures to countenance errors, is naught and may bee communicated with: But the englisch protestant seruice, and Booke thereof, is such: therefore not to bee communicated with. The maior proposition is euidently true: And the minor is thus proued by these protestants. M. Ormerod recordeth the Censure of englisch protestants vppon it, in these words: *The booke of common prayers and the vvhole order of protestants* *Ormerod dial. 1.*

flants ſeruice, is cõdemned. And to shew that they which thus cenſured it, were allowed teachers, and preachers amonge them, hee addeth thus in an other book: *preachers in their verball ſermons, ſpeake againſt the ſtate eccleſiaſticall, the Booke of common prayer, and the Ceremonies of the church of England.* D. Couell reciteth their ſentence thus: *The communion booke is boldely deſpiſed groſſe errors and manifeſt impieties are in the communion booke.* The proteſtant author of *Certaine Conſiderations*, writeth in this maner: *The proteſtant communion booke and ſeruice is naught, it hath groſſe and palpable repugnancie in yt.* An other proteſtant writeth thus. *The communion Booke of England is not agreable to the word of God in many things. The communion booke as it hath miniſtred matter of contention, from the firſt hatching of yt: Soe it will euer bee the fuell of that fyer.* An other ſpeaketh thus: *The booke of common prayer miſapplyeth ſondrie places of ſcripture, and that to the mayntayninge of vnſound doctrine. The booke of common prayer contayneth in yt ſondry things, beſids them handled in the abbridgment (beeing very many) that are contrarie to the vvord of God, it appointeth ſondrie things, that tend directly to the prophanation of the holy ſacraments, either by proſtituting them to vnvvorthie perſons, or adminiſtring them vnreuerentlie, it anouncheth ſondrie manifeſt and apparant vntruthes. it appointeth ſondrie things, that bringe greate diſorder, and confuſion vnto the vvorſhip of God. It conteynes ſondrie things, that are ridiculous, and abſurde, and ſuch as noe reaſonable ſence can bee made of. it conteyns in yt ſondrie euident contradictions.*

Ormer pict. purit. d. 3.

Couell exã. pag. 179. a

Cert. Conſider. An 1605. p. 10 11. 12. 13. 17

Suru. p. g. 20. 24.

Abbridgm. of luit. dict. pag. 15.

pag. 17.

pag. 73.

pag. 74.

pag. 75.

traditions And to giue instance in the publicke preachers of london it selfe: Twoe and twentie of them haue ioyned together in this Censure of this their seruice & published it in print in thes words: *Many things in the communion booke are repugnant to the word of God. In the communion booke there bee things, of which there is noe reasonable sence. there is contradiction in yt. euen in necessarie and essentiall points of Religion, it conteyneth vntruthes in faith. the Holy scripture is disgraced in yt. it enioyneth vnlawfull Ceremonies. conteyneth corrupt translations of holy scriptures, misapplyeth places of holy scriptures to the countenance of errors. Therfore not to bee communicated with.* Petit. of 22 preachers of London.

The 9. particular protestant demonstration, is: Because these protestants by their owne testimonies, and published writings, are manifest and knowne dissemblers, willfull deceauers seducers, lyers and periured, in matters of Religion.

CONCERNINGE the Religeous behauiour and maner of life, and conuersation of these men, doctors, preachers, and practisers of this new Religion, I argue thus: Noe men that are manifestly detected dissemblers, periured, forefwearens, lyars, and knowne deceauers in matters of Religion, euen by the confession of themselues, and their essentially agreinge frends, are not to bee imitated in Religion, but

vtterly to bee auoided in such Communications: But the english protestant preachers and teachers of Religion, are in this condition: Therefore not to bee followed, but auoided in spirituall communications. The maior proposition is euidently true: for of all people manifesters, forswearers, and dissemblers with God, and man, are most to bee discredited, and reiected in conuersation, especially in religeous things.

The minor proposition is thus proued, by these protestants. The protestant author of the relation of Religion, a man of greate creditt and authoritie in their church, writeth thus: *protestant writers in Relation of things haue abused this present age, and preiudiced posteritie. Loue and dislike hath so dazzled their eyes, that they cannot bee beleeued.* M. Ormerod hath these words: *It is true indeed, there are harebrayned, inconstant, and sickle headed, amonge protestants, that are much like vnto Eleboluis the Sophist of Constantinople, who before Iulian was emperour, caried himselfe as an earnest Christian; vnder Iulian hee became an Apostata, and a pagan: and after Iulian, he would bee a christian againe.* And such were their cheifest and prime protestants themselues, as their Archbishop Cranmer before aweinge all dutie and obedience to God, twice swearing yt to the pope; to kinge Henry 8 kinge Edward 6, Queene Mary, of diuers Religeons, and yett hee was an heretick to God and his church, and a periured wretch to all those princes, as before is manifest, and foe of others. The same is confirmed to bee alloe agreable to the behaviour of their do-

Relation of Religion cap. 32.

Ormerod pagan. pag. 56. 57.

Ctara

ctors in this time, of whome the same protestant author writeth in this order; *They will make as solemne protestations, as any men can deu, and by oathe deny that vvhich they doe you shall neuer finde vvith any high Land, or border theeues, more lyes, and vile periuries, then vvish these, though they protest and by oathe denie, yett shortely after, vvee shall see it come to passe.* The protestant author of the booke intituled offer of Conference writeth of the parlamentarie protestants shewing therein the reasons of their notorious lying, and dissemblinge, in Religion, in these words; *some standinge vppon these points of difference, not for conscience, but for carnall respects, some becauſe otherwise they knowe not how to bee mayntayned, but by depending vppon that faction, some to gratifie their benefactors and patrons and to pleaſe their frends some for discontentment, & vvant of preferment, some for giddines of innouation, some for pride of hart, and selfe loue, some for hatred of order, and restraint of their libertie, some for ignorance, some to retayne the opinion of constancie.* And to shewe that by their owne iudgment this prophane hipocrisie, dissimulation &c is generall in their Religion, D Couell writeth in this maner: *Atheisme and hipocrisie is in all states in this kingdome.* M. Parkes hath this Censure; *hereſie and infidelitie ioyne and labour to subuert all grounds of Christian Religion.* Their late protestant Bishop D. Babington in the publicke Conference at Hampton Court, sheweth how in the begynning protestancie was approued in their parlament by ambiguous and indirect dealing of the composers of their communion booke, and citeth the

Ormer. pil. part. l. 1.

Offer of Cõfer. pa. 9

Couell ex H. pag. 179.

Parkes Apol praf.

Conference pag. 14. 15.

Archbishop of yorke to that purpose. What dealinge was vsed therein may appeare also by soegenerall a dislike of protestants against it as is beforeproued, whervpon D Conell writeth thus: *The first englisſh Miniſters ſoe farr diſſented, that ſome bookes, and the greateſt part of Chriſtendome was filled with the irreuerent, vnholy, and vnnaturall Contentions of that time.* Their behauiour in other Contryes was not vnlike, onely I will exemplifie in Scotland, of which his maiestie in the Conference at Hampton Court relateth thus: *M. Knoxe Writes to the Queene Regent (of whome without flattery I may ſay, ſhee vvas a vertuous and moderate lady) telling her that ſhee vvas ſupreame heade of the church. But hovv longe trovve yee, did this continue? euen ſoe longe till by her authoritie, the popiſh Bishops were repreſſed. Hee himſelfe and his adherents were brought in and well ſetled, and by theſe meanes made ſtronge enough. Then loe they began to make ſmall account of her Supreamacie, nor would longer reſt vpon her authoritie, but tooke the cauſe into their ovvne hands. Hovv they vſed that pore lady my Mother is not vnknowne, vvhoe did deſire onely, a priuate Chappell, vvherein to ſerue God, after her maner, vvith ſome fevv ſelected perſons: but her ſupreamacie vvas not ſufficient to obtaine yt, at their hands.* And concerning the same Question of princes supreamacie in England, soe enacted by their parlaments, to sett them in possession, yett that now at this present, neither parlamentarie nor puritane protestant, in their writings allowe yt, but clayme it to themselues, I will proue by themselues hereafter. And the reason of this their proceedings, procedeth from

Conell exā. pag. 71.

K. Speathe in Cõſe. pa. 80. 81. 82.

from the state of their desolate cause: for in the beginninge of this their protestant Religion, hauing noe other meanes to giue Colour to a new pretended Ministery, then by the temporall princes supreamacie and power in spirituall things, all true religeous preeminencie iurisdiction and authoritie being abandoned forth of this nation, by their parlaments edicts against the Apostolicke see of Rome, and Christs catholicke church, they were content against the example of all their pretended reformed churches because they could not settle yt themselues, for that present to allowe yt to the temporall Prince, But now settled in possession they pretend a Consecration againe from Rome which they had thus renounced before, & say they are *diuina ordinationis*, by the ordinance of God; whereuppon the protestant Author of certaine Considerations, doth argue and consider thus; *if the english protestants opinion bee mayntayned, that Bishops iurisdiction, is de iure diuino, by the lawe of God, his mateſtie and all the nobilitie ought to bee subiect to excommunication.* And againe in these wordes; *protestant bishops themselues doe not attribute any more spirituall authoritie vnto the kinge, to make, constitute and ordeyne Canons, Constitutions, Rites or Ceremonies, then they giue vnto him, spirituall power to preache the worde, administer the sacramentt, and excommunicate.* Which as is euident, is none at all. And yett at this present (to omitt others) those protestant Bishops of this kingdome, which moste sway, and not onely in spirituall things, are knowne to bee both by their education and writings, of that protestant sect and opinion

Confer sup Barl. Serm. sup. Cert. considerat. An. 1605. pag. 46. pag. 54. sup.

opinion which before hath told vs, that their Biſhops and ſoe conſequently themſelues, are *vnlawfull, againſt Gods worde, hell houndes, naturall ſonnes of ſathan, falſe, baſtardly gouernors, enemyes to God, to the kinge, and to his people, euen in their very callinges and offices.* How theſe men haue behaued themſelues in the Queſtions betweene Catholicks and them, may appeare ſufficiently in the firſt and ſecond generall demonſtration, where not onely they generall groundes of diuinitie, but all particular cheife controuerſies of this time, are demonſtratiuely proued againſt them, by their owne writings, published, printed, or allowed within the firſt ſixe yeares of his maieſties raigne. how the puritane proteſtants haue delt with their Biſhops, partely appeareth before: how their Biſhops walke towards them, and one to an other, is euident in that either condemneth other to bee *Sciſmaticks, hereticks, infidells, damned*, &c. The proteſtant offer of Conference writeth thus: *It is notorious vnto all the worlde, what indignities, ſlaunders, falſe accuſations and calumniations, the prelates and their adherents, in their priuate ſpeaches, publicke ſermons and writings, lay vppon the miniſters.* I will cite one example moſte concerninge them bothe, their Conference at Hampton Court, before the kinge, and Lords]. Their proteſtant Biſhop of Lincolne, D. Barlowe relateth it, wholly for their Biſhops: Three other Copyes printed by Ihon Windet and diuers others, relate yt for the puritanes. Beſides the teſtimonie of their Biſhop D. Montague thus cited by the proteſtant offer of Conference. *It is more then ap-*

Offer of Cõfer. pag. 9.

Cõference at Hampt. Court. by D. Barlowe 3. other Copyes printed by Wind. Offer cõfer. pag. 28. 29.

parant,

parant, that they haue fraudulently cut of, and concealed all the speaches, which were many that his maiestie vttered against the corruptions of our church, and practise of the prelates, as appeareth by the testimonie of the deane of the Chapell. And yett his cunninge hath serued him, and his Conscience suffereth him, to bee a greate Bishop amonge them. And thus it further followeth in that protestant Author: *Noe honestie was vsed in that Relation. it seemes by the whole manadginge of yt, that it was vnderhand plotted and procured by the prelates themselues; abusing therein his maiestie, and vsinge M. Galloway as an instrument in the matter, to the end that they might haue the more colour for their intended proceedings.*

Offer sup. pag. 29. D. G. Abwar vsed in that Relation. it seemes by the whole manadginge of yt, that it was vnderhand plotted and procured by the prelates themselues; abusing therein his maiestie, and vsinge M. Galloway as an instrument in the matter, to the end that they might haue the more colour for their intended proceedings. bot ag. Hill. p. 101. 102. 94. 106. 236. 237. Powell ag. Apol. epist. pa. 52 &c.

Wee haue hard before, how constantly and vniformely both their Bishops parlamentarie and puritane protestants, haue written, that they all agree *in all materiall and substantiall points*: and as their Archbishop of Canterbury absolutely affirmeth noe *Gelasth against them, can proue the contrary*; And an other hath with publicke priuiledge these words; *none but Papists affirme that protestants and puritanes differ in substantiall points of faithe, and hee lyeth which saith they differ in substantiall points*. And such is the common and generall affertion both of the parlamentarie and puritane protestants as is euident before and may appeare by these their Citations and others to many to bee related; when they write against Catholicks charging them with their diuers & intollerable essentiall, materiall and fundamentall differences in Religion.

48. *Done per-suas pa. 32 Sutcl. against hell. pag. 42. Middleton pap. pa. 101 Will Antil pa. 15. p. 20 Powell consider. pa. 17. Wotto def. of Perk. p. 28. Feild pag. 170. Morton satisf. p. 18. Abridgm. pag. 32.*

But when they dispute, or write against themselues: then it to bee hereticks, is to differ in a materiall fundamentall, or essentiall point, as they write in these words; *Hereticks are neither simple, infidells nor idolaters, but obstinately erring in some fundamentall point.* Protestants and puritans doe thus differ, for either hath condemned others befor for Hereticks; Therfore to affirme it is not a lye, But they which both affirme and deny it, to serue their vse, and delude their readers, are prophane lyers and dissemblers in Religion and soe not to bee imitated but auoyded.

Againe the puritans condemne the protetestant Bishops for essentiall poynts, and make them moste damned and hellish people, together with their ministers and adherents as is manifest before; And the protestant Bishops & followers haue in diuers publicke canons made the state of puritans, *excommunication ipso facto*, And to shew that they doe not thus Censure them, for things not essentiall, but verie *essentiall, materiall and fundamentall*, things questioned betweene them, some of their opinions bee there thus expressed; *the worship in the church in England is corrupt superstitious, vnlawfull repugnant to the scriptures, and in sacraments. The articles of their religion are erroneous. their rites Antichristian gouernment of the church of england vnder his maiestie by Archbishops, Bishops, deanes, &c Antichristian and repugnant to the word of God. The forme and maner of makinge, and consecratinge Bishops, preists, and deacons is repugnant to the vvord of God. They vvhoe are made Bishops, preists, or deacons in that forme,*

Constitutiō &c can. ecclesiast. An. 1604. can. 3. can. 4. can. 5. can 6. cā. 7. can 8. cā. 9 can. 10 can. 11. can. 12. can. 4. can. 5. can. 6. can. 7. can. 8.

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are not lawfully made, nor ought to bee accompted, either by themselues, or others to bee true ministers either Bishops preists, or deacons, &c. Therefore soe many *Excommunications ipso facto*, in number seuen together, with soe essentiall differences, must needs bee materiall points, putting a man, as they think & ordeyne, *out of the church*, and soe out *of all hope of saluation*, as they haue taught before.

Further D Couell setteth downe these protestants doctrine, in this maner; *The Gouernment by Elders and the Presbitery is the expresse commaundement of God, and as essentiall as either the worde, or Sacraments.* And againe. *The discipline is an essentiall note of the churche, men are martyres in that quarrell, as well as for the defence of any article of the Christian faithe.* M. Ormerod relateth their opinion in this maner; *Certaine of the things which puritanes stand vppon, are such, as that euery hayre of their heade, were a life, they ought to offer them\ for the defence of them.* Hee hath told vs before, how, *they haue reuiued allmost all old heresies, and besides their opinions, haue their tricks, qualities and conditions.* Then if protestants differ not from them in any essentiall thinge, they ioyne with them in those heresies. *They are* (to vse his words;) *Apostolicks, Aerians, Popuzians, Petrobrusians, Florinians, Cerinthians, Nazarens, Beguardines, Ebionits, Catabaptites, Catharists, Iouinianists,* &c. too many to bee recited. Therefore hee speaketh thus: *puritans differ from protestants in things fundamentall, and substantiall, puritans doe not agree with protestants in all matters of substance.* Therefore seing these men bee not

Couell ag. Burg. p. 33.

Couell exā. pag. 36.

Ormer. picā purit f. 4.

Ormer. dial. 1.

Ormerod dial. 2.

papists, they must needs bee notorious lyers, and deceauers in spirituall things. M. Parkes in his Epistle dedicatorie to their late Archbishop of Canterbury writeth thus: *The Creede it selfe which hath allwayes beene the very badge and Cognizance, whereby to discerne and knowe the faithfull from vnbeleeuers, Christians from heathens, and Catholickes from hereticks, is the mayne point in question.* Then they agree not in all things essentiall, and fundamentall, for besides this, hee addeth: *puritanes seeke to undermyne the foundation of faith.* Therefore speakinge of protestants and puritanes seducing the ignorant as though they agreed in all essentiall things, hee writeth in these words; *To deceaue the worlde, and make men beleeue, there is agreement in all substantiall points, they affirme, that there is noe question amongst them, of the truthe.* M. Iacob giueth this Censure: *They are vayne wordes of men vnaduised, yea of corrupt mindes, and studing to flatter, which cease not to inculcate, that the things in question, are indifferent and arbitrary. The matters in question are far from matters indifferent, or arbitrarie, but are in acte of very greatly importinge the common saluation. These things are far from indifferent matters or small trifles in the churches, as some fond men suggest, and still reiterate. they are directly contrary to Gods worde, preiudiciall and dishonorable to Holy callinge, and pernitious to the soules of all the Christians in the land.* Their Supplication saith, *their cause is whole Christ.* The protestant Authors of the *offer of Conference*, say: *the propositions* (offered, to bee disputed, *containe in them the nature of Christs true visible*

Parkes epist dedicat.

Parkes p. 3.

Parkes pag. 89.

Iacob reasf. epist. dedic.

Iacob reasf. pag. 75.

pag. 82. sup

Supplicat. An 1606.

Argum 5. Offer of Conf. pa. 3.

churche,

churche, Ministery and worship. The protestant Authors of the *defence of the ministers reasons for refusall of subscription*, tell vs; *very many points are contrary to the word of God*. And add in this maner: *if the Questions bee of noe substance, toyes and trifles, what meaneth such vrginge, and pressing of them, and the more seuere punishinge of the not obseruinge them, then of the weightiest matters, not of our lawe, but of the lawe of God it selfe? what meane all those dyuers and lardge treatises, dayly published by them that call them trifles, in their defence? if trifles? soe seriously to maintayne them, argueth want of iudgment, to knowe what is meete to bee done*. They might haue added alsoe want of Religion and iustice, to denounce soe many seuerall excommunications for things not materiall, as before are cited. *Defence epist. dedic.*

Neither can the condition of these men by any morall iudgment in their owne proceedings, bee otherwise: for hauing generally by their allowed Articles, princes letters patents, Statutes, and such protestant Consistories, vncanonized diuers bookes of holy scriptures, condemning diuers of their errors, denyed diuine traditions, the vnwritten worde of God, the infallible authoritie and iudgment of generall Councells, in matters of faithe, the supreame commaunding power of the Apostolicke See of Rome, endowed with greatest priuiledges, from Christ our Sauiour, not regarding the doctrine of the learned primatiue fathers, but condemning these, and all Churches of Error in Religion, and fantastically making their owne priuate spirits, erroneous iudgment, and

deductions from false translations of scriptures, They must needs fall to these prophane absurdities, of lying, deceauing, willfull corruptions, falsifications and the like vngodly and vnchristian dealings, or els manifest and lay open their Heresies, and moste straunge innouations, to the vewe of the whole worlde, euen the moste simple and ignorant, whome they haue abused and seduced by such practizes. I will onely exemplifie in towe protestant writers, D Willet, and M Parkes, both writing with priuiledge, and publicke allowance, one against the other, and either of them taxing the other in this kinde of impietie as followeth. M. Parkes writing but against one little booke, published by this D. Willet named Lymbomastix, denyinge the Article of Christs discent into hell, hath these words: *Holy scripture is much abused, corrupted and straungely peruerted. they intrude into the text. the holy scriptures are belyed the scripture abused. falsefyed. the originall greeke yt selfe clypped. in citing scriptures, words are left out. they inuert the scriptures to serue their turne. Holy scripture is much abused, straungely peruerted, notoriously depraued, belyed manifestly wrested, &c.* How holy fathers and such authorities are delt with, by this doctor in that treatise, hee writeth thus: *Hee condemneth all the auntient fathers, for dreamers, condemneth all the fathers. Hee condemneth all learneb and Godly diuines, for enemies of Christs crosse, and blasphemers of his passion. Hee iustifieth moste wicked Hereticks, and condemneth moste holy fathers. Hee falsely translateth, corrupteth, indignely handleth, clippeth, shamely corrupteth, iniuriously handleth, greately*

Parkes sect. 5.8. pag 14 144 139. 71. sect. 22. 5. 7.

Parkes sup. against lymb. p. 70 151. def of 3. test sect k k. k def of 1. 2 test p 2 5. sect 18. 21 p 181. 166. 101. 102.

greately abuseth, vntruely alleadgeth, mayneth, mistranslateth, much abuseth, notably corrupteth, &c. S. Augustine, Origen, S. Ambrose, S. Chrisostome, S. Leo, S. Hierome, Tertullian, S Bernard, &c

def of 12 places sect. 10 11.20. def. of 3. test sect. 7.12.15.16 &c pag. 7. 10.19.20. 21.22.23. 24.25. pag. 28. def. of 1. 2.3. test im. &c. Parkes Apolog sup. epist. dedic.

And speaking generally of their protestant writers hee writeth in this maner. *Euery man maketh Religion the handmayde of his affections. Wee may say nowe, that there are soe many fashes, as wills, and soe many doctrines, as maners of men, whiles either wee write them, as wee list, or vnderstand them as wee please in soe much that many are brought to their wills ends, not knowinge what to doe. Men say they know whome to flye, but whome to follow they cannot tell. This age is the last and worst, wherin heresie and infidelitie ioyne and labour to subuert and ouerthrowe all grounds of Christian Religion. by their doctrine and life, their moste zelous followers are become irreligeous to God, irreuerent towards man, discentious in opinions, disorderous in maners. Religion it selfe is brought to a matter of meere dispute, and altereation. Not without feare, leaste it befall vnto vs, as it did vnto the builders of babel, or to the brethren of Gadines. For as the end of scisme is heresie, soe is the end of heresie Atheisme. The profession of the Ghospell is made a cloke, wherewith to couer the fowle prophanation of yt.* Hitherto some testimonies from M. Parkes. The Citations of like nature from his Aduersarie protestant D. Willet, are too many, and tedious in this kinde, to bee related; Therefore to giue some coniecture of them, I will onely sett downe the Title of his booke, which followeth in this maner.

sect. 16.

Willet tit. Loidoromast.

Loidoromastix, that is a scourge for a Rayler: contey-

conteyning a full and ſufficient Anſweare, vnto the vnchriſtian Raylings, ſlaunders, vntruthes, and other iniurious imputations, vented of late by one Richard Parkes, Maſter of arts, againſt the Author of Lymbomaſtix, wherein three hundred Raylings, errors, contradictions, falſifications of fathers, corruptions of ſcritture, with other groſſe ouerſights, are obſerued out of the ſaide vncharitable diſcourſe, by Andrewe Willet Profeſſor of diuinitie. Hitherto the onely Title of this priuiledged proteſtant Booke. What ſtuffe is conteyned in the whole worke, of this kinde, and how common a thinge it is, for proteſtant writers to diſſemble, corrupt, falſefie, miſtranſlate, miſapply. &c. ſcriptures, fathers, and other authorities, to aduantage their cauſe by ſuch dealinges may bee iudged by publicke priuiledge and allowance giuen to ſuch writings. Therefore I ſhall lawfully conclude this queſtion with thes words of M. Ormerod concerning proteſtants; *They fill the margents of their bookes full of places of ſcripture, in a wrong ſence, that by this meanes they might more eaſely deceaue the ſimple people. they neither care for maior, minor, nor concluſion, ſoe they may ſay ſome thinge: they point their mergent with ſome full abundance of ſcripture.* And to ſhew theſe dealings to bee vſuall, not onely in obſcurer places but in their vniuerſitie themſelues, cheefeſt places of learninge amonge them, in the epiſtle dedicatorie of the ſame worke hee writeth thus; *There is a ſtraunge maner of preaching in vſe in many places, both in the vniuerſities and els where, as though the pulpit were but a ſcaffolde, in which the preacher like a Maſter offente*

Ormer. pict puri g.4.

Ormer ſup. pict. puri. epiſt. deaic.

were to play his prizes, and as though the scripture were but a rattle for Children, and fooles, to make sporte withall, hee tosseth it hither and thither, and will not fayle to offer yt any violence, to frame it to an imagined conceit, and to drawe it to an idle purpose. Then noe meruaile, if the Ignorant bee deceaued, and seduced by such writers, and preachers: when noe Catholicke may bee suffered to write or speake against them: though they haue by all meanes they can make, moste humbly sought for equall Audience: which the Protestant Author of the Relation of the state of Religion in some sort insinuateth in these words: *Catholicks crye vnanely in all places for triall by disputation, thus did Campian many yeares since with vs: This as I passed through Turrike did the Cardinall Andrea of Constance, and his Iesuites. not longe before the same was done to them of Gentua. and verye lately the Capuchins renued the challendge.* Yett none will bee accepted, nor other answeare returned but such sermons & writings as wee haue related before, and M. Ormerod describeth in thes words: *diuers bookes printed against the papists are as fitt for the fyer, as the contayninge bookes ca. 19. Act. ver. 19. and the publishers of such phantasticall bookes shonld bee hanged. Bookes are written by protestants, and suffered to bee published, which bee a greate disgrace to protestant Religion.* Besides their argument of persecution remembred by the same author in the name of protestants in this maner: *The Clinke, the Gatehouse, the white lyon, and the fleete haue beene protestants onely Arguments, whereby they haue proued their cause those many yeares.* Hee might haue added moste

Relation of Religion cap. 29.

Ormer pict. purit. supr. l. prefat. in postscript.

Ormer pict. purit. g. 1.

moste bloodie, rigorous, and iniurious edicts, Tortures, penalties, arraigments, iudgments, executions &c. And yett they haue gayned noe more then Iulian and other persecutors haue done: Gods Auger vnto themselues, and glorie and euerlastinge renounce vnto Catholicks for such sufferings, registred by their owne protestant writer a man of greate witt, worthe, and place amonge them in these words; *The sufferings and martirdomes of english Catholicks in these time are recompted to the height of Neroes & Diocleſians persecutions, and the sufferers of their side bothe in meritts of cause, in extreamitie of Torments, and in constancie, and patience, to the renounced Martyrs of that heroicall church age.* Thus this protestant relateth the iudgment of forreyne nations concerninge english protestant persecutions towards their contry Catholicks.

Relation of Religion cap. 31.

The 10. particular protestant demonstration is: Because these protestants contrarye to the nature of true beleeuers, and the true church, by their owne doctrine, are by their owne testimonies alsoe generally moste vile, wicked impious, and graceleſſe people.

MY next protestant demonstration shall bee taken from their lyues, maners and behauiour: Befor which I suppose the common doctrine of these protestants, *That good workes and true faith cannot bee separated*, testified not

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onely by D. Willet, D. Feild, M. Thomas Rogers and others, but alsoe by their highest authorised articles in these words: *Good workes doe ſpringe out neceſſarily of a true and liuely faith, in ſoe much that by them a liuely faith may bee as euidently knowne, as a tree diſcerned by the fruite.* Therefore ſeing there is, as they tell vs, an euident and neceſſarie coniunction of these, they cannot bee ſeperated, which M. Rogers would not onely proue by ſcriptures in this maner: *The ſcripture ſaith and ſheweth that ly good workes are knowne, the good trees from the badd, the wheate from the chaffe, ye true diſciples from the falſe, the ſonnes of God from the children of Sathan, the regenerate from the vnbeleeuers. Heretickes vnto the Sainctes and churches doe ſubſcribe.* And citeth the proteſtant Confeſſions of *Heluetia, Baſile, Bohemia, Fraunce, Belgia Wittemberge, Suetia*, for this ſubſcription, and doctrine. To these I add an other receaued doctrine of proteſtants, of the certayntie of their being in true faith, grace, and to bee predeſtinate, entreated before: and ſoe confidently taught, that M. Powell calleth it blaſphemye to deny yt, his words bee these: *It is blaſphemous doctrine, to ſay as the church of Rome doth, that faith is onely in generall propoſitions: as, hee that keepeth the commaundements, ſhall enter into life, and hee that beleeueth and is baptized ſhall bee ſaued: and not in theſe particulars: I ſhall enter into life: I ſhall bee ſaued: or my ſynnes are forgiuen.* Then if as before by their doctrine true faith and good workes are euidently, and neceſſarilie conioyned to gether, and vnſeperable: it is blaſphemous by true conſequence, to ſay, that a man,

Willet Antilog. p. 207
Feild. Rogers pa. 55. pa. 56. Articles of Religiõ art. 12
Rogers ſup. cit.
Matth. 7. 16
Math. 3. 12
Ihon 13. 35
luk. 6. 36.
Eph. 1. 1.
1. Ihon 3. 10
Cõfeſſ. Helu 2. ca. 16.
Baſil ar. 8.
Bohem. c. 7.
Gal. ar. 22.
Belg. 24.
Saxon. ar. 3
Wittēb c. 7
Sueu. c. 4.
Powell l. 2. Antichriſt. f. 474. 476.

or men, or church wantinge good workes, by their owne confession and also ouerwhelmed with euill workes, and all kinde of syns, and iniquities, haue true faith, true Religion, or church, or shall bee saued: wherevppon I argue thus.

Noe men, societie, or Congregation, conuicted by their owne testimonies to bee hereticks, which want true faithe, can haue those things that are in their iudgment vnseperable from yt, which bee good workes: But these english protestants, as is proued before by them selues, are in this case: Therefore they haue not good workes. Therefore not the true church: Therefore not to bee communicated with, in Religeous busines. All things in this argument are proued before, and confessed by these protestants.

Againe I argue in this maner; noe men infected and defiled with such euill works, as depryue, and leaue men destitute of grace, can haue good workes, done by grace, and in grace; But the english protestants by their owne testimonies before, are in this condition. Therfore they haue not good workes of grace. The maior is euidently true; for, *to haue grace, and not to haue grace*, are contradictories. Therefore if it bee true, that protestants haue not grace; it is false to say, that they haue grace. The minor proposition is manifestly proued before, in that protestants are proued by themselues to bee Scismaticks, vsurpers in Religion, prophane, lyers, dissemblers, seducers, &c. which being mortall and damnable syns, must needs depryue them of grace, and leaue them graceless.

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For as they conclude in their Conference; *euery greuous synne depriueth of grace and iustification.* their proposition there is this; *whosoeuer, though before iustified, did commit any greuous syn, as adultery, murther, treason or the like, did become, ipso facto, subiect to Gods wrathe, and guiltie of damnation, quoad præsentem statum, vntill they did repent.* Therefore protestants by these their owne doctrines, haue neither good workes, nor good beleife, or faithe; And soe not to bee communicated with, in such busines of Religion. *Conference pag. 418*

And from this soe generally receaued protestant doctrine of *England, Heluetia, Basile, Bohemia, Gallia, Belgia, Saxonia, Wittemberge,* that the want of good workes is a knowledge and distinguishing signe, belonginge to *chaffe, false disciples, children of Sathan and vnbeleeuers,* to discerne them from the true beleeuers and seruants of God, I argue thus.

Noe societie, Congregation, or companie of men, which by their owne testimonies doe not onely want good workes, but bee generally defiled with most heynous, and greuous syns, can bee the children of God, true beleeuers, or to bee communicated with in causes of Religion; But the english protestants are in this condition; Therefore not the true beleeuers, true church, or to bee communicated with, in spirituall things. The maior proposition is the common doctrine of all those protestant churches before remembred. And the minor proposition of the impietie and wickednes of protestants, is thus proued by their owne writings. M. Hull speakinge of his fellowe protestants

Hull Rom. polec. prefa.

writeth thus; *These are the dayes whereof our Saviour Christ, and his Apostles soe longe agoe prophesied, wherein charitie should waxe colde, and faith should scarce appeare, wherein men should bee slidebacks from Christ. and Apostates from true Religion, wherein they should bee louers of themselues, couetous, cursed speakers, disobedient, vnthankefull, vnholy, true breakers, false accusers, despisers of them that are good, traytors, headie, high minded louers of pleasures more them of God hauinge a shewe of Godlines, but haue denyed the power thereof: yea wherein men are become vsers, newters, temporisers, Atheistes.* An other protestant writeth in these termes: *The protestant*

Cert. considerat. An. 1605. epist. dedicat.

Religion of England is much like an euill herbe, which if it bee not speedely rooted vpp, but suffered to spreade, will soone ouerspreade the gardens of God, with vice and impietie, as there will scarcely bee any roome left for vertue and pietie. D. Willet

Willet. Antilog pa. 28

hath these words: *Wee iustely complayne of the prophanes of these times, and of the ouerflowinge of iniquitie, euen where Religion is mostle puerly professed.* Then that Religion must needs bee impuer, by their former doctrine. M. Parkes

Parkes Apolog. epist. dedicat.

alsoe speakinge of protestants, speaketh in this maner: *euery man maketh Religion the handemaide of his affections. Wee are come to that declininge age of the worlde, foretolde by the Apostle* (2.Tim.1.2.3.4.) *wherein men should bee louers of themselues, fastidious, arrogant, couetous, maledicous, immorigerous, &c for euen such are these our times, selfe loue hath banished sobrietie: pride humilitie: malice charitie; disobedience dutie; dissention vnitie; prophanesse sanctitie; and in a word, fayned zeale true deuotion.* Concerninge

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the pretended ministers how far they are ouerwhelmed with wickednes, is spoken befor. To which I add these protestant testimonies: M. Ormerod writeth thus; *The taunts and contumelies of Ministers against Ministers are vnchristean. they refuse to salute one an other, but one spitteth in the face of an other, wishinge the plaque of God to light vppon them, saying they were damned.* Neither is this peculiar to english ministers for the protestant relator of religion writeth thus of forreyne ministers. *In the diuision of protestants into their factions, the ministers haue soe behaued themselues, that it threatneth a greate ruyne and calamitie. neither is there any greate doubt, but if any stay, and agreement could bee taken with the turke, all Germanie were in daunger to bee in vproare within it selfe, by intestine dissention. To this lamentable extremitie hath the leadines of the ministers brought it.* But of their moste wicked both doctrine, and behauiour against princes and common wealthe I will entreate hereafter. In the meane time it is allreadie euident that this moste vile and prophane state of wickednes, is not in some few as may bee sownde amonge men of true Religion, not lyuinge accordinge to the rules thereof, But generall and vniuersall, which must needs proceede from the nature of their pretended Religion it selfe, hauing in yt, and publishinge to the worlde, to all men to vewe and followe soe many errors tendinge and leadinge vnto all libertie, and licentiousnes of life, and neither hauinge sacraments, or any instrument of grace, to preuent synnes, and their occasions in any callinge or state of men, marryed or

Ormer pict. fur f. 3. l. 4.

Relation cap. 45.

vnmaryed, olde or yonge, cleargie or laitie, lyuinge or dyinge, nor any one rule to warrant vnto them for true faith, any one article which they hold, whether in yt selfe it bee true or false; all which & more absurdities of such nature are demonstratiuely befor proued against them by their owne writings.

The 11. particular protestant demonstration, for Catholicks iust Recusancie, is: Beeause the English protestants by their owne writings, are not onely enemies to the temporall princes claime of supreamacie, in ecclesiasticall causes, aduauncing their Bishops and presbyteries aboue yt, but deny also his sueraniticie in matters temporall by their consequences.

NOw lett vs come to those Questions, for which soe many Catholicks and Religeous parsons haue suffered Martyrdome, and moste greuous persecutions, in the times of kinge Henry 8. Queene Elizabeth, and our present Soueraigne kinge Iames, the claymed supreame spirituall power of temporall princes in cause ecclesiasticall, in this kingedome, and that power and Authoritie concerning temporall princes, which these english protestants affirme Catholickes doe giue to the Pope of the higheste apostolicke See of Rome, proued before by these protestants to bee supreame

preame heade,& gouernor an earthe of Christs churche, and greateſt commaunding iudge in ſpirituall cauſes. I am to proue in this demonſtration; That theſe proteſtant Biſhops, puritanes, and presbyterie, by their owne teſtimonies giue not ſoe much power and authoritie to the tẽporall prince as wee doe: And yett arrogate & challendge to themſelues in their pretended Biſhops and presbiterie more commaunde iuriſdiction and authoritie ouer temporall kings, and princes, then Catholicke writers, and ſchooles allowe or attribute, to the Pope of Rome. And that if the parlament had framed an oathe as much concerninge the power of their Biſhops and presbiteries, as their ſoe named *Oathe of alleadgeance*, concerneth the Popes priuiledges; Noe proteſtant or puritane by the groundes of their Religion ſhould, coulde, or might haue taken yt. What they would or will doe in ſuch a caſe, I dare not vndertake, for men ſoe conuicted before to bee by their owne teſtimonies moſt notorious diſſemblers, deceauers, willfull ſeducers, lyers, periured and foreſworne people in matters of Religion. And this is made moſte manifeſt, that allthough they genetally condemne their owne Religion for hereticall, their ſeruice for damnable, their miniſtery for Antichriſtian or none at all, their ſuppoſed ordination for ridiculous; The articles of their Religion for falſe, and erroneous, Their Canons and Cenſures to bee vngodly & vnlawfull, as is proued by themſelues before, and abſolutely deny the kings ſupreamacie in moſt daũgerous degree as will be euidẽt againſt them by their owne writings in this Chapter,

yeete contrary to all truthe, Religion, conscience and morall honestie they haue generally sworne, protested, subscribed vnto, and doe practise to their owne damnation in these things that which is directly opposite and contrary to their owne Conscience, and iudgment in Religion. Therefore to proceede in my first intended purpose and proposition I argue in this maner.

Noe men which by their owne testimonies, and writings, doe generally dislike, or disallowe of the temporall princes supreamacie in spirituall and ecclesiasticall Causes, and in straunge and dangerous order, can or may in conscience by oathe and swearinge allowe yt; But this is the common estate of english protestants, by their owne confessions, publisshed in writinge; Therefore they cannot in conscience sweare to the oathe of supreamacie, in temporall princes, or allowe yt for true doctrine. The maior proposition is euidently true, for in soe dyinge they are periured, and forsworne, and in a matter of highe moment. And all periury is damnable. And soe noe spirituall communication to bee had with such men in such matters, or in things daungerous vnto, or against Regalitie or lawfull regiment, allowed by the lawe of God and true Religion. The minor proposition, that protestants in England are in this condition, is thus proued by their owne Testimonies; The protestant author of the booke named Certaine demaundes writeth in these words: *The protestant Bishops doe not attributte any more spirituall authoritie vnto the Kinge, to make, constitute, and ordeyne Canons, Constitutions,*

Cert. demaund. An 1605. p. 54

tions, Rites, or Ceremonies, then they giue vnto him spiritual povver to preache the vvorlde, administer the sacraments, and excommunicate. But the articles of their Religion confirmed and thus published by his maiestie resolueth this matter in these wordes: *Wee giue not to our Prince the ministringe either of Gods vvorde, or of the sacraments; the vvhich thinge the iniunctions alsoe sometime sett forth by Elizabeth our late Queene, doe moste plainely testifie.* Therefore as the Conclusion before is; The protestants of England cannot by their owne doctrine, without periury sweare to the kings supreamacie, Therefore parlamentarie protestants and puritans alsoe holdinge this opinion against the kings supreamacie, and yett for preferment, or other carnall respects, hauing sworne vnto yt, are periured and forsworne in a damnable degree. And thus by this title the pretended ministery of England is a periured Ministery by their owne writings.

Articles of Relig. ar. 37

Againe I argne in this maner; whatsoeuer Ministery claymeth their callinge to bee by *Iure diuino, diuina ordinationis*, doe by the doctrine of english protestants deny the kings supreamacie; But both the parlament protestants, and puritanes, thus clayme their callinge of ministery; Therefore by their owned octrine, deny the kings supreamacie. The maior proposition is proued by the protestant author of the booke named Certaine Considerations, in these wordes: *if the english protestants opinion bee mayntayned, that Bishops iurisdiction is de iure diuino, his maiestie and all the nobilitie ought to bee subiect to excommunication*, There-

Cert. consider. pa. 46.

fore by this protestant reason, the kinge is not supreame: for hee that is supreame or superior cannot be excommunicated by the inferior, which hath not power ouer the supe-superior, much lesse ouer him that is supreame. Againe, hee that is supreame, is subiect to none, because not inferior, but aboue, & commaundinge all. Yett here the kinge is both named subiect, and Censured as an inferior, and to that penance and punishment soe greuous, that the protestant author of Assertion thus expresseth it inflicted on princes by their supreamacies; *Excommunication is terrible to princes, and rulers, a delyuery of the soule to Sathan, punishment of the bodie, and daunger of goods. Excommunication is soe powerfull, as it can constreyne princes and rulers to doe their duties.* M. Ormerod alsoe remembreth this protestant doctrine in these words: *princes ought to submitt themselues to the Seniors of the church, & they ought to be cõtẽt to be ruled, & gouerned, punished, corrected excõmunicated by their discretiõ, & at their pleasur.* Then whether these protestãts can in cõscience sweare to the kings supreamacie as they haue done, or sweare an oathe soe much concerning their Bishops, & presbitery, as the named *Oathe of alledgeance*, cõcerneth the Popes prerogatiue, and whether it is more reasonable for any one temporall prince to acknowledge The Bishop of the cheefest Apostolicke See, whome all Catholicke princes of Christendome and the church of Christ euer acknowledged for their supreame spirituall pastor, and gouernor, to bee alsoe vnto him, as hee is and euer was to all his progenitors kings and other princes; or singularly

Assertion An. 1604. pag. 326.

Ormer. dial. 1.

singularly with soe manifest daunger against scriptures, councels, fathers, histories, and all authorities, and examples, to make himselfe, his soule, bodie, life, and goods as before, subiect, and at the pleasure of his subiects, euery pretended Bishop in his dioces, and euery Minister of the presbyterie in his parishe or diuision; I leaue these for others to conclude, onely I add that these protestants by this their claymed superiority ouer princes, haue within lesse then fourtie yeares disinherited, depriued, and spoyled more temporall princes of their lawfull territories and dominions as is proued against them by a Catholicke writer of our nation; Then the Pope by any prerogatiue, title, or clayme with the consent of kingdomes hath taken vpon him to alter the Regiment of temporall kinges, from the first begynning of Christianitie to these dayes. But more of this matter hereafter. *Moder. Answ. ca. 8. c. 9. See the protestants there cited.*

The minor proposition that both the protestant Bishops now, and the presbiterie, clayme their callings, *Iure diuino, by the law of God*, and not from the prince, is euidently proued before. And manifest in probation of the first proposition. For the lawes of the land, (and wee admitt not others) are soe far from making it the office and power of any Bishop, presbiterie, parson, or societie whatsoeuer to *communicate their prince, delyuer his soule to Sathan, punish his bodie, endaunger his goods, constreyne, rule, gouerne, correct and punish him, at their discretion and pleasure*, (as their owne words before bee) that the very conspiring or consenting vnto such things is a state of high Treason, and

and greatest offence to lawe in this kingedome. Therefore they must blasphemoutely clayme as they doe other things from the lawe of God, noe other in force here as before. Then I may say with their owne protestant writer in these words; *The kinges supreamacie is fallen downe, and ouerthrowne in the moste daungerous degree by the english protestant proceedings.* And this might suffice for this purpose demonstratiuely prouing what I promised. But I argue further in this maner.

Certaine consideratiõs An. 1605. pag. 47.

Whoesoeuer doe not onely say that the protestant Bishops, or presbiterie, haue the supreamacie in spirituall things, and kings haue nothing therein to deale, but must submitt their scepters, and Crowns, lose their Royaltie, cease to bee kings, not to bee obeyed, to bee deposed, vnthroned, bereaued of all power, and principalitie, &c. as the protestant ministery shall please, or denownce, may not bee communicated with in Religion, eichenby the lawe of God, or of this kingedome; But the english protestant doctrine is such, by their owne writings. Therefore not to bee communicated withall in Religion, The maior proposition is so euidently true, that it is manifest spirituall treason, heresie, and Rebellion to God, and ciuill Treason in moste highe degree against our kinge by the lawes of this nation, to deny yt. And the minor proposition is thus proued by these protestants: one protestant writeth thus

Certaine demaũ. An. 1605. pag. 42.

To establish the commaund of the ciuill magistrate to the squar and plumet of subiects conscience, is Counil exã. to wrest the scriptures, and a Tyranny. D. Couell pag. 12. recordeth their opinion thus; *First fruites, tenthes,*

thes, subsedies, contributions of ecclesiasticall parsons to the prince, are sacriledge and Robbery. D. Willet writeth in this maner; *Princes are not to bee obeyed in all ecclesiasticall lawes.* An other writeth thus; *The temporall prince neuer had any spirituall power in this kingedome.* M. Ormered setteth downe their doctrine, in these words; *Christian Soueraignes ought not to bee called heads vnder Christ, of the particular and visible churches, within their dominions. princes ought not to meddle with the making of lawes, orders, and Ceremonies, for the church. As the ministers meddle not with makinge of ciuill lawes, and lawes for the common wealthe: soe the ciuill Magistrate hath not to ordeyne Ceremonies pertayninge to the churche. Noe ciuill Magistrates in Councells, or assemblers, for church matters, can either bee cheife moderater, ouer Ruler, iudge or determiner.* To bee breife in this matter; D. Morton perceauing that deniall of the princes supreamacie was proued to bee the doctrine of their *Bishop Bilson, D. Fulke, D. Whitaker, D. Sutcliffe, D. Couell, D. Downame, D. Willet, M. Hooker, M. Bell,* and others, cheife writers amonge them, denyeth it not, eyther for them, or himselfe; but referreth the matter to *S. Leo Pope of Rome,* who as hee was one of the moste learned godly fathers, that euer were, soe hee is knowne and acknowledged by protestants to bee the greatest patrone of the Popes supreamacie, that was in that primatiue and learned age, and taught as M. Ormerod telleth vs; *that God did assist & direct that See in decrees.* And yett neither kinge nor Pope must bee supreame heade when it pleaseth them; But either their Bishops or presbitery.

Willet Antil pa. 151. Assertion. An. 1604.

Ormer pict purit. epist. dedic. & dial. 1.

Ormerod supr. d. 4.

dialog. 1.

Mortō cōf. of the pop. auth par. 3 p. 25. p. 26.

Ormer pict pap. pa. 44.

Ormerod dial. 2.

bitery. M Ormerod thus relateth their opinion; *To these three iointly, that is the ministers, Seniors and deacons, is the whole regiment of the church to bee committed.* And how far this Regiment by them extendeth is before expressed euen to punish and depose princes; and M. Ormerod further recompteth in these words. *Princes must remember, to subiect themselues, to the churche, to submitt their scepters, to throwe downe their Crownes, before the churche; yea to licke the dust of the feete of the churche.* And these soe well agreing protestants are, or were soe far from swearinge to the supreamacie of a Temporall prince, that in Scotland as they themselues witnesse they caused our Soueraige kinge Iames to sweare to their supreamacie: The words of the protestant defendor of the ministers Reasons are these; *The Kings maiestie hath not onely subscribed, but sworne to the discipline.* An other protestant writer hath these words: *is it not generally knowne, that his maiestie hath by subscription, sworne to maynt ayne the discipline in Scotland, in these words? To the which wee ioyne ourselues vvillingly in doctrine, faith, Religion, discipline, and vse of the holy sacraments, as a liuely member of the same; promisinge and swearinge by the greate name of our Lord, that wee shall defend the same, accordinge to our vocation, and power all the dayes of our life, vnder the payne conteyned in the lawe, and daunger bothe of bodie and soule, in the day of Gods fearefull iudgment.* And yett his maiestie hath told vs before, that these men to obtayne their purpose, first gaue supreamacie to the Queene there; But their purpose now obtayned the Kinge himselfe by their

Ormerod. dial. 1.

Defence of the minist. reas. pag. 3.

Survey of the Booke of common prayer p. 23

their Relation subscribeth & sweareth to their supreamacie, as a subiect to them as his Superiors.

What moste horrible and odious positions about depriuinge, deposing, killinge, and murtheringe of princes, not sutinge to their humors in Religion, not without horror to bee named, are recorded by their brother Whittingham deane of durrhame, and affirmed to bee *approued by the best learned at Geneua, Caluine, Whittingham, Goodman, Gilby, Courdale,* (one of their pretended Bishops from whome D. Sutcliffe befor claymeth their ministery) *Whitheade english protestants and others*, and to bee seene in they survey of holy discipline attributed to their late protestant Archbishop of Canterbury D. Bancroft, which I breefely remember here though befor the time of my syxe limited yeares: Because the protestant Authors of the offer of conference speaking in the name of all their protestant profession, call those positions *the doctrine of the worthiest protestants*, and thus affirme, *they consent in iudgment with those parsons, and churches, and together with other churches hold the foresaid positions.* And Doctor Couell will secure mee in this poynt, that I doe not exceede my limitts: his wordes bee these: *That it is lawfull to kill wicked kings, was the doctrine of the best and moste learned about Geneua and those partes.* Neither neede wee to seeke these obedient doctrines at Geneua where they depriued their temporall prince, or in Scotland deposinge their lawfull Queene and Princesse, England it selfe will yeeld vs too much choice of these doctrines. M. Ormerod doth thus relate them:

Wittingh. pref. to Goodni: booke.

Survey of of Hol. discipl.

Offer of Cōfer p. 18.19

Couell exā. pag. 35. 36.

Ormer. pict. purit. epist. ded. & c. 2. supr. d. 3.

them: *what Kinge, Prynce or Emperour shall disanull the discipline; hee is to bee reputed Gods enemy, and to bee held vnworthie to raigne aboue his people*. And more plainely of all princes in generall in these words; *Kinges and princes are naturally enemyes to the libertie of the ghospell; and can neuer patiently heare the yeoke of Christ. The gouernment of the common wealthe must bee framed accordinge to the gouernment of the churche, where there must bee equalitie, and paritie.* Wher-vppon their Bishop Barlowe thus relateth the speach of his maiestie in their publicke Conference; *The presbytery aswell agreeth vvith a monarchie, as God and the deuill. Iacke and Tom and Will and Dicke vvill Censure the Kinge, and all their proceedings at their pleasure, in Scotlande he vvas a kinge vvithout state, vvithout honour, vvithout order: vvhere beardelesse boyes vvould braue him to his face.* And in open parlament his maiesties wordes bee these: *The sect of puritanes is vnable to bee suffered in any vvell gouerned commonvvealthe.* Then the parlamentarie protestants agreing with them as they haue absolutely tolde vs, in all essentiall things, such as these bee, must needs bee as guiltie in these Crimes. And the rather because their protestant Brethren that were Authors of the offer of Conference write in these wordes; *The ministers doe much more aduaunce the Roall dignitie, then the prelates doe.* Then if the protestant Bishops with their ministers doe more disallowe the Royall dignitie, then the puritans which as before doe vtterly ouerthrowe and take yt away, they must needs deny all Royall dignitie and Regalitie, especially if they will retayne the name

sup. c. 1.

Conference at Hampt. Court. p. 79

pa. 4. sup.

K. speache in parlam. 19. Mart. An. 1603.

Offer of Cōfer p. 35.

name of protestants: for the same protestants haue further written that those positions soe contrarie to the princely and Regall state, *were the doctrine of the vvorthiest protestants*. And to shew that these parlament protestants, and some in creditt amonge them, will bee of the same opinion with these worthiest protestants; D. Morton confirmeth the manifest treasons & Rebellion of his fellow protestants in seekinge against the statutes of this kingedome and the last will and testament of K. Henry 8. not onely to disable the Regiment of Queene Mary, and Elizabeth, but to ouerthrowe the inheritance and right of his maiestie, to be lawfull Actions. To iustifie the Rebellion of his protestant Bishops Cranmer and Ridley hee writeteth thus: *whereof can you accuse Cranmar, Ridley and all protestants, for takinge Armes against Queene Mary?* from whence I conclude if they were to bee accused of nothinge as euill; Then because, *non datur actus indifferens in indiuiduo, noe Act in particular, is indifferent, but good or bad,* their Act, not to bee accused for euill, by Doctor Morton, must needs bee good. And soe to make Rebellion against a lawfull prynce is not onely lawfull, but vertuous and commendable by his diuinitie. That euery of their pretended Bishops and presbiteries must iudge in causes of princes, is proued by them before. Yett hee approueth these protestant propositions; *when a kinge commaundeth against God, hee vsurpeth Gods throne, and herein hee loseth his Royaltie, which is to bee obeyed. Terrene princes bereaue themselues of power, when they arise against God, yea are vnworthie to bee accompted in the nomber*

Offer. supr. pag. 18, 19

Morton Replic. part 2. pag. 100, 101

Morton su. pag. 110.

pag. 116.

.119. *of men; Therefore wee must rather spitt on their heades, then obey them.* Hee mayntayneth Calvins expellinge the lawfull prince of Geneua; and these propositions of Luther: *protestants hands must bee embrued with blood; and that hee had warrant from God to battaile against Prynces.* The positions of Tyndall were soe impious, that I finde them not printed in Foxe his monuments of the laste edition: yett D. Willet, auoweth them for lawfull doctrine. Wherein these bee conteyned *Euery man is Lorde of other mens goods. The children of faith are vnder noe lawe. Syn cannot condemne vs.* Hee that desireth more may reade M. Foxe in the first edition. Hee alsoe compareth the rebelleous, *death of Zwinglius to the death of good Iosias.* D. Feild speakinge of that greate protestant Rebellion, writeth thus. *That Zvvinglius dying in the Feild vvith his contrymen in defence of their Religion, is an excellent proofe and demonstration of the christian magnanimitie, and resolution that rested in him.* Then if it is not onely a lawfull act, but an excellent Demonstration of the greate heroicall vertue, *Christian magnanimitie: That princes are not to bee obeyed but spitt vppon if they differ in Religion: that protestant hands must bee embrued with blood in such affaires, euery man is Lord of others goods. Protestants doe well in deposinge or expellinge princes*: as these parlament protestants teach vs, I may iustely conclude; The opinions of them bothe bee moste damnable in this poynt: And therefore they are not to bee communicated with in such Religion. To these M. Dauid Owen addeth the rebellious both doctrine and practize of these prime prote-

pag. 120.

Willet Anti pag. 203

pag. 178. up.

Fild. l. 2. pag. 188.

Owen l. pil. and her. pa 46. 47. 48. 49. 50. 51. 52. 53.

protestants; *The Citizens of Geneua, Iohn Calvyne, Christopher Goodman, Knoxe, Theodore Beza, the outlandish churches in London, Iunius, Eusebius, Philadelphus, Danaus, George Buchanan, Thomas Cartwright, Hermanus Renegerus, Robert Rollocke, William Buchanan*, and others, their very names are too tedious to bee recited, their treasonable positions, and practices, able to furnish a whole volume, and not to bee conteyned in this breuiate. what their agreement is in this poynt will appeare by the very title of the 9. chapter of his booke in these wordes : *The ninth chapter sheweth the generall Consent of the moderne puritanes, touching the coertion, deposition, and killinge of kinges, whome they call Tyrants*. Therefore seing this killing doctrine, is the generall doctrine of them, that agree with protestants in all essentiall things, protestants alsoe must hold them, and wee may not communicate with such men, in such things; bothe for this, and soe many euident demonstrations, of the like nature before, from their owne published, and publickly printed, or allowed writings, and proceedings in Religeous busines. Many others that might be added in this matter, I Willingly passe ouer, as little needfull, where soe many and manifest condemnations of these protestants both Religion, and persecution, haue passed from their owne pens, pulpitts, parlaments, consistories and sentences against themselues, to their euerlastinge shame and confusion. Which I would alsoe haue passed ouer among other sufferrings with sylence, had not their manifold, and late barbarous dealings, especially of some in their

Owen supr. cap. 9. pag. 46

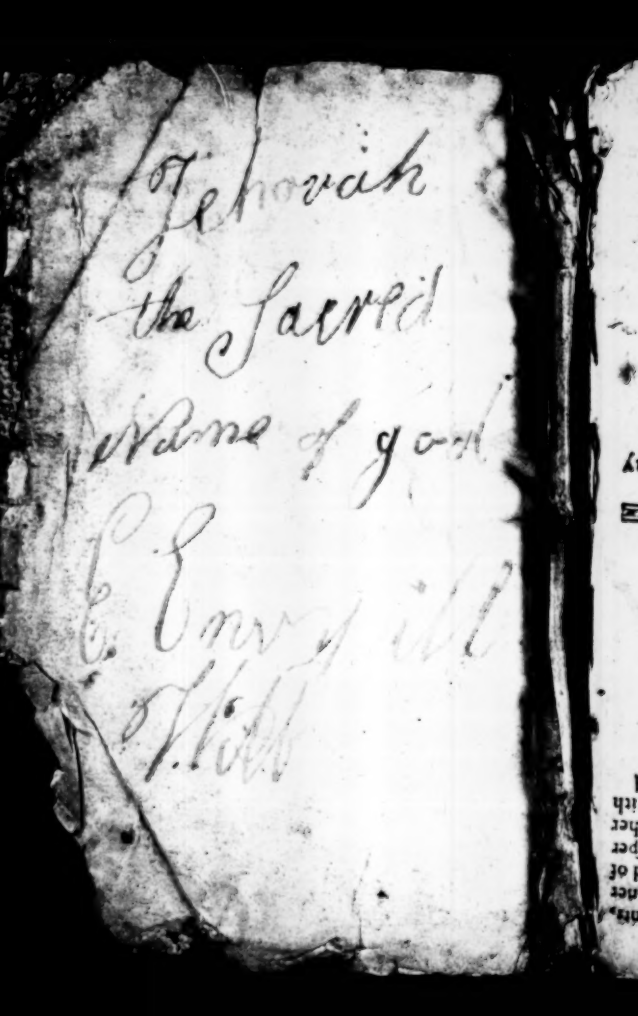
[illegible]rmed ministery, and their dependants, [illegible] confederates enforced mee to this maner of confutation. That which remayneth: God of his infinite mercie blesse, preserue, and prosper his Maiestie, Queene, and Children, together with the nobilitie, and this kingedome with all spirituall, and temporall blessings, and graces: and conuert all that bee in error, to his holy truthe.

An soe I make an end.

* *
*

FINIS.

The faults escaped in printing I pray thee gentle reader of thy Curtesy to Correct them.


Jehovah
the Sacred
Name of God